

THE Spirit of Missions

Vol. LXXXVI

MAY, 1921

No. 5

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Published monthly by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103
Act of October 3, 1917, authorized.

Subscription Price: \$1.00 a year in advance. Postage is prepaid in the United States and dependencies. For other countries, including Canada, 25 cents per year should be added.

Change of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new address should be given.

How to remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS**, preferably by draft on New York, postal order or express order. Ten cents should be added to checks on local banks for collection. In accordance with a growing commercial practice, a receipt will NOT be sent except when request is made.

Address all communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.



"NATIVES ARE EAGER TO ASSIST US"
See *"Illustrated Pages from a Haitian Diary"*—page 289

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

May, 1921

No. 5

WHITSUNDAY

THE descent of the Holy Ghost at Pentecost upon the company of the disciples was the birthday of the Christian Church.

The Lord, the Life-Giver, came not upon individuals separately but upon the whole company; and henceforth Christianity became an institution, a fellowship, an army of people, who were to learn more and more the privilege and blessing of discipleship by rendering service in and through their membership in the Body, as Saint Paul said "In order that through the Church might be made manifest the manifold wisdom of God."

And, as our Lord promised, the Holy Ghost came upon them in order that they might have power—power to serve, power to spread the good news, or, as we interpreted the Easter Message, power to "go and tell".

It becomes a very practical question for every Christian "Am I doing anything to deliver the Message to the world?" "Am I receiving power and using power to help the cause?"

And the answer brings home to us the very meaning and justification of life. We are alive and here because God wants us to be coworkers with Him in spreading abroad His Gospel; and we are fulfilling that obligation:

First, by building up power in ourselves. That is the meaning of the worship and sacraments of the Church. We are not sufficient of ourselves. We do need the grace of God. We must train and discipline ourselves by the conscious effort to commune with our Father and to grow more and more into the likeness and spirit of His Son.

And then, *secondly*, we must know what the Message is—what is "the Gospel of God's dear Son", as Saint Paul calls it.

Our everyday literature is full of misrepresentations of the Christian Message. We are living in a time when Christian phrases are used to embroider and beautify the philosophy of paganism, and never was there more need of education in the Church, not only for children but for adults. Indeed every parish and mission ought to have a Church School for the grown-ups as well as for the little ones. The Church in old days provided for such instruction by having the clergy regularly catechise the children in the presence of the congregation, but today our people are not taught.

Let us pray for the Holy Spirit this Whitsunday to quicken our love and deepen our faith and enlighten our minds that we may know our Lord and be "found in Him".

Reverend A. Gailor

THE PROGRESS OF THE KINGDOM

THE island of Haiti is a glorious spot to behold. The history of Haiti is filled with wars and tumults, crimes and privations. Dr. Gray in *The New World* reminds us that Sir Spenser St. John bears this testimony, "I have trav-

In
the
Tropics

eled in almost every quarter of the globe and I may say that, taken as a whole, there is not a finer island. No country possesses greater capabilities or a better geographical position, or more variety of soil, of climate and of production; with magnificent scenery of every description." And yet within recent years Bishop

Colmore, in writing of conditions throughout the country, said, "The men have for the past few years feared to show themselves anywhere on the public highways, or even on their own farms, since they knew that when seen they would be arrested by the authorities and impressed into military service. Also they have found it discouraging to try to raise a crop, for when successful they have had to divide the harvest most unequally with the military commander of the district. These conditions having existed for years, and the country having suffered from constant revolutions, the economic condition of the people has become difficult in the extreme." Truly, the picture of Haiti as a whole is a sad one.

There are bright spots, however, and among them are the ones which the bishops and the other missionaries whom we of the Church of America have sent or supported there have made. Read the chapter on "Haiti" in *The New World*. With memory thus refreshed you will appreciate all the more Archdeacon Carson's notes on the most recent episcopal visitation. Our cover is prophetic. Just as the good bishop often led the way, so must the Church as a leader go to these people with greater assurance of sympathy and a more clearly expressed desire to serve them. Surely the glories of that little island are not only those of nature; surely God is with them and with us as together we seek to honor His name.

IN thought it is but a step from the tropics to the Arctic. The glimpses of the trail in the far North form an interesting contrast to the pictures of travel in the South. In the North, as in the South, the Church is occupied in serving

In
the
Arctic

mankind. Brush aside outward differences and the work, the desires, the successes, are about the same. After all, the iceberg or the palm tree is but the background. The man in either case is the same at heart. Those who are privileged to serve find that their geographical position in nowise limits the blessed fact "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"FAR from being a frill of mission work, the schools—and particularly the primary schools—are the very feeders of the Church. To build churches without schools would indeed be a shortsighted policy. . . . Have

Little
Miss
Ch'üh

we the right in the Name of One Who loved little children and Who healed (their) diseases, to open schools for little children in old Chinese houses that are dark, with a minimum window space; damp, with green mold growing on the walls; and to crowd them three into a seat? Have we the right to try to help immortal souls

at the expense of the body?"

The Progress of the Kingdom

"Every word Miss Gregg says about the importance of primary schools—especially for girls—has my hearty endorsement. It hurt my feelings when I was in Anking two years ago to see the miserable quarters in which our girls' school was housed and in which we are asking our fine young women teachers to live. Miss Gregg's estimate of \$5,000 (gold) is conservative. Fortunately every gold dollar at present will buy two silver dollars in China."

The first of these paragraphs is taken from Miss Gregg's article in this issue; the second is written by Dr. Wood, executive secretary of the Department of Missions. Taken together they give sufficient reason for reading *How Little Miss Ch'uh Came to the Kindergarten*. There is nothing left for us to add except the assurance that the proposed building is included in the *Survey*, and to express the earnest hope that we send Miss Gregg back to China with funds sufficient to erect the primary school and kindergarten.

AS the time for all sorts of summer conferences and institutes draws near you will be interested in reading of the progress made in one of the comparatively new endeavors—that of helping the Negro country ministers. Dr. Dillard's name is a familiar one to Church folk generally as he was a member of the Board of Missions for nine years, is a member of the Church Institute for Negroes and has been identified with every forward step the Church has made along these lines. His wide experience in work among and for Negroes has made him an accepted authority. The confidence which men have in him is partly expressed by the fact that he is director of the John F. Slater Fund and of the Anna T. Jeanes Fund.

Dr. Dillard is also chairman of the "Southern Publicity Committee for Making Known the Constructive Aspects of Race Relations in the South", which is a committee with a membership chosen from eleven states and is doing effective work. We are indebted to Mrs. Hammond, the secretary of this committee, for her article, which clearly and concisely describes this effort made to help the Negro country ministers. As spring advances and we make our prayer for the summer conferences as a whole, let us add a special petition that God may abundantly bless this particular endeavor and guide those who have it in hand.

BEGINNING with this issue we hope to devote at least one page each month to the work which the Church is doing through Her Silent Mission. Mr. Preston Barr, Jr., the son of a priest of the Church, and a lay-reader assisting in the work among the deaf in the diocese of Connecticut, has agreed to furnish the material for this page. Year after year in the annual reports of the Board of Missions there have appeared, in addition to those from the domestic and foreign missionary bishops, three special reports of endeavors made in the Church at large among particular groups of people—the Work among Swedes, the American Church Institute for Negroes and Work among Deaf Mutes. The Church's work among the deaf, partly because it is scattered, partly because it is often a local or diocesan responsibility, partly because the individual missionary cannot reach the average congregation, has not been as generally understood as has either of the other two submitting separate reports. The general Church has taken interest and given help both through its Board of Missions and now through the Presiding Bishop and Council, and it assists in the support of two general missionaries among deaf mutes. And many individual parishes make offerings for this work on the Third Sunday in Advent and the Twelfth Sunday after Trinity.

The Progress of the Kingdom

But many of us are not well informed as to the details of this particular branch of Church work. We therefore welcome Mr. Barr's suggestion to give some space to this matter. The idea has been received with enthusiasm by our clergy who are at work among the deaf in various parts of the country—there are twelve of them at present—and through their cooperation Mr. Barr hopes to acquaint us with the work they are doing. We plan next month to have a brief historical sketch giving the facts which form a natural background on which to draw the picture, figure by figure, detail by detail.

APPROXIMATELY \$4,500,000 has been cabled from all sources for the relief of Chinese famine sufferers. It is a noteworthy testimony that Mr. Thomas W. Lamont gives that the Christian people of the country have been the main reliance thus far in this cause. The Christian conscience is thus

China acclaimed as our country's most powerful stimulus to unselfish giving.

Famine Quietly this appeal has gripped the Church of which we are part.

Relief Parishes have responded to the clergy's leadership; papers have wholeheartedly led in publicity and persuasion; missionaries have spoken in many places; workers on the foreign field have been active agents in relief; Chinese and Japanese communicants have given unstintedly. The Church has given directly through the treasurer over \$97,000, not to speak of amounts sent through other agencies. Each week the gifts have been cabled to Bishop Graves and food has reached the starving within a few days.

The next harvest will not be gathered much before July first. Before that time the fate of about five million Chinese will be decided: for that number remain to be fed. There is opportunity, therefore, for vast life-saving yet. Magnificent as the response has been is it possible for us to continue to give so that not one of that part of God's family shall want while we have the means to sustain life? The worst weeks are ahead. There is time to act yet.

THE one hundredth anniversary of the establishment of the Domestic and Foreign Missionary Society occurs in October of this year. Plans are well under way for its observance and will be given to the Church at the earliest possible date. The value of the anniversary to the parish and individual communicant will be its power to urge us on to greater

The efforts. One hundred years is a long period of time. Analyzed, however, it becomes a procession of countless opportunities. As we look back and review some of the details, let us learn wisdom and humility from the mistakes of the past. Let us also take courage from, renew strength by, and thank God for, the successes we have had and the steps forward we have been permitted to take.

CHURCH Schools will be greatly interested in the Birthday Thank Offering and the special work it can accomplish as outlined by the Department of Religious Education (page 329). Whitsunday has well been chosen as the day on which to emphasize this particular endeavor. The Epistle for

Birthday Whitsunday gives the amazing story of the preaching of the Gospel to people from "every nation under heaven" by the followers of

Thank our Lord. Boys and girls—men and women, too, who are wise

Offering enough to be members of their Church Schools—followers of our Lord today, are preaching the Gospel through their missionaries in many lands. The Birthday Thank Offering is a special effort, but it is a direct response to the command "Go ye into all the world and preach the Gospel".



SANCTUARY OF MISSIONS

SPIRIT of mercy, truth, and love,
Oh, shed Thine influence from above;
And still from age to age convey
The wonders of this sacred day.

In every clime, by every tongue,
Be God's surpassing glory sung:
Let all the listening earth be taught
The deeds our great Redeemer wrought.

Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove;
Spirit of mercy, truth, and love.
—Anonymous, 1774.



THANKSGIVINGS

WE thank Thee—
For the work accomplished by the Church in Haiti. (Page 289.)

For the opportunity to minister to those in far places. (Page 299.)

For the opening of new outstations in Liberia. (Page 309.)

For the work Deaconess Knapp is able to do for the students of Japan. (Page 311.)

For the wider sympathy with and understanding of the Negro on the part of the whole Church, and for the increased interest in the opportunity to make him better able to help himself. (Page 313.)

For the work of the National Student Council. (Page 331.)

For the Woman's Auxiliary in China. (Pages 341, 343 and 344.)

INTERCESSIONS

WE pray Thee—
To bless Bishop Morris and his co-workers as they plan for the advancement of Thy Kingdom in Haiti. (Page 289.)

That the way may be opened for the erection of the needed buildings in Anking. (Page 305.)

That the needed recruits for missions in the Philippines and elsewhere may be forthcoming. (Page 308.)

To bless all those who have gone forth in Thy Name. (Page 317.)

That the Silent Mission may be blessed in its work. (Page 325.)

To bless the Birthday Thank Offering and to accept it for the advancement of Thy Kingdom. (Page 329.)

To bless the work of the Church Mission of Help. (Page 333.)



PRAYER

O GOD, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*



O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

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BISHOP MORRIS AND ARCHDEACON CARSON



THE REVEREND A. R. LLWYD

ILLUSTRATED PAGES FROM A HAITIAN DIARY

By Archdeacon H. R. Carson

ANCON, June 29.—Bishop Morris has appointed me as his chaplain to accompany him on his first visitation of the Church in Haiti. We leave today by the *Colon* from Cristobal. I spent a month on the island several years ago and it will be interesting to renew old friendships and to revive fading impressions, as well as to have an opportunity to see parts of the island I could not then visit.

Port au Prince, July 2.—We docked this morning about eight o'clock and were met at the wharf by the Reverend Mr. Llwyd and the Reverend Mr. Macomb among others. The customs was the easiest ever. Learning the identity of the bishop, a lordly wave of the hand and a "my house is yours" attitude were sufficient to assure us there would be no inspection of baggage. The bishop's first service was to

officiate at the burial of an enlisted man of the Marine Corps who had been drowned and whose body was to be shipped to the States by the same steamer upon which we arrived. We took luncheon with Colonel and Mrs. Clinton, Colonel Russell being also present. At night we dined with Colonel Russell, the commanding officer of all the Marine forces on the island. The house in which we dined was formerly the home of one of the innumerable Haitian presidents, few of whom came to a natural end.

July 3.—Early this morning the bishop, Mr. Llwyd and I set out to call on certain of the clergy and their associated workers in their homes, among whom was the widow of the Reverend Alexandre Battiste, who died three months ago at the advanced age of eighty years. The country roads



were thronged with people, mostly women and children, making their way to and from the city. The men and older boys have acquired the habit of staying home to escape the customary conscription into marauding bands call-

ing themselves revolutionists. The vegetation was wild and tropical and the population dense. For the most part the houses simply afford protection against the elements, being utterly destitute of furniture, built all awry, causing one to wonder how they can possibly withstand even a moderate wind-storm, and yet the people for all their poverty seemed happy. We inspected a piece of land which it is proposed to acquire at Thor, a suburb of the capital. Upon our return to our hotel three young Haitians were awaiting the bishop for conference. They are looking forward to the ministry, but they, with certain teachers in the Church schools, are anxious as to their support during their seminary days.

There are many fires in Port au Prince and recently one of the Church's properties was destroyed. Originally it had been a free clinic under the episcopate of Bishop Holly; later it was rented to the *commune* for municipal purposes, thus affording a regular income; now it is in ruins.

July 4.—This was a great day at the Church of the Holy Trinity, not because it is the "Fourth" but because it is the day set for the formal reception of the new bishop and confirmation. Practically all the clergy and lay-readers of the district were present. Mr. Llwyd had arranged a brief service of reception and afterwards greetings were extended to the bishop by



THREE 'SYRIAN BOYS
They carried off honor after honor



BISHOP MORRIS AND THE CLERGY WHO WELCOMED HIM

him and the Reverend Pierre Jones. The bishop's reply was quite happy and he won all hearts by the simplicity and tenderness of his address. Beginning at nine o'clock the service did not conclude until almost noon. And there had been an earlier service, entirely choral, with sermon and Celebration, at half-past four o'clock.

July 5.—Immediately after breakfast the bishop and I went upon a sight-seeing expedition. First there was the new palace to visit. Still in course of erection it is near enough completed to be appreciated. An aide of the president's showed us through the quarters that are to be for the use of the president's family. It was evident that some plumber had put it over the president in the very commonplace appointments of the bath rooms. The halls and rooms were of splendid proportions and the view towards the city and distant mountains was very fine. A feeling of security must fill the presidential breast when it reflects upon the close proximity of the American Marines in their barracks immediately in the rear of the palace. From the

palace we went to the custom house to present some letters of introduction and afterwards to the American Legation where the "Fourth" was being celebrated by an official reception. We were introduced to the French minister who was present. The afternoon was spent mostly at our hotel. We learned, and it gave interest to him, that one of our waiters is a son of former President Sam of Haiti. It was his untimely death that brought about the occupation of Haiti by the United States. We were also interested in the local "speed cop" who directed traffic near our hotel by wig-wagging. Four narrow streets came together and there was frequent danger of collision from the stream of burros and whizzing Fords and motorcycles.

July 6.—This morning we made a visit to the *Ecole de S. Jacques et S. Pierre*, so named for Bishop Holly and the Reverend Pierre Jones. The examinations of the last quarter had recently been concluded and certificates of proficiency and honor were being awarded the boys at the time of our

Illustrated Pages from a Haitian Diary



OUR WAITER OF ROYAL DESCENT

call. Three Syrian boys born in the United States greatly interested us. In the singing of the national hymn of Haiti, *America*, and the *Marseillaise*, these boys had the leading voices and they sang with great vim and enthusiasm. They also carried off honor upon honor in the distribution of awards. Both the bishop and I spoke to the school. In the afternoon, the bishop and Mr. Llwyd visited the modest school of theology, a school still in swaddling clothes, absolutely necessary if there is to be a continuation of a native clergy. At night we attended the Marines' movies, where not the least of our enjoyment was in listening to the Marines' own song, the last lines of which run somewhat as follows:

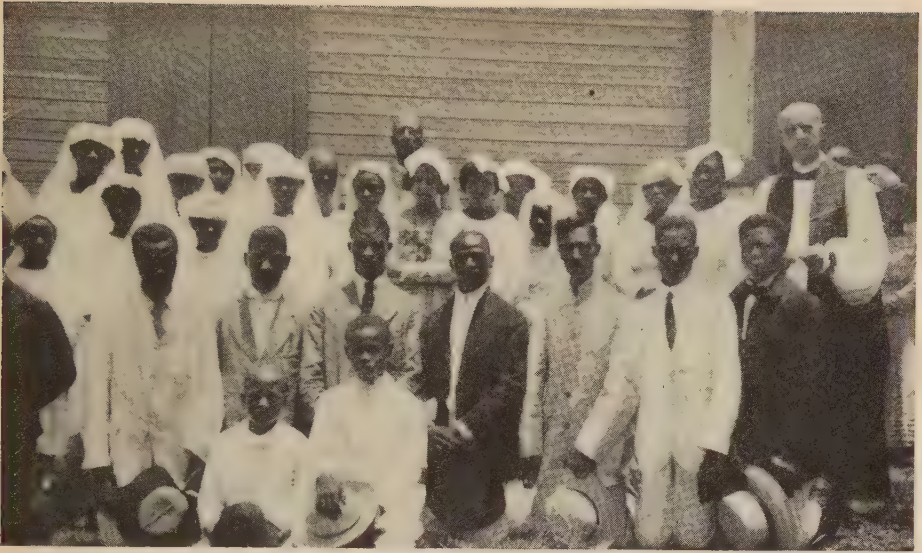
If the army and the navy ever look on
heaven's golden gleams
They will find the streets are guarded
by the U. S. Marines.

A young fellow back of us was heard to say with evident relish, "Yes, *if* they ever get to heaven!"

July 7.—Accompanied by the Reverend Pierre Jones as interpreter we all left this morning for our first visit to the missions in the extensive Leogane district. Our first stop was to be at Bigoné. We had to abandon our Ford while we were still several miles away, for we had to leave the main highway and the road was far too narrow for our car. We trudged along a path cut through the wild tropical growth, often too slowly for the bishop, who would go on ahead like a real pioneer. Then again we would catch



THE SPEED COP



CONFIRMATION CLASS AT HOLY TRINITY, PORT AU PRINCE

up with him. A cup of coffee greatly refreshed us and we were ready for our first service in the country districts of Haiti. Close to the church a floral triumphal arch had been erected and the little chapel was most lavishly decorated with the royal poinciana in its flaming scarlet, a large tree of which was in full bloom just at the entrance to the church. I was told that Bishop Arthur Cleveland Coxe visited this remote outpost of the Church almost half a century ago. After the conclusion of confirmation and the Holy Communion we hurried on, faster than any of us save the chauffeur enjoyed, over rough roads, rocky river beds, around sharp curves, to the mission at L'Acul. This mission is at the top of a steep hill and its site overlooks the beautiful sea which is immediately at its base and out towards the island of Gonaives. Being this time myself somewhat ahead of the bishop and the party accompanying him, I was mistaken by the congregation for the bishop and when they saw me they came out singing a hymn of welcome. It was repeated with just as

much fervor a little later when the bishop did appear. Here the bishop laid the cornerstone of a new church. Both here and elsewhere in the district of Leogane we were struck with the loving interest with which the simple, humble houses of worship were adorned. The roofs were all thatched, the walls were of interwoven palm branches, bouquets of the poinciana were tied to the bamboo uprights, altar, chancel, nave; everywhere there was the utmost simplicity, yet everything spoke of devotion and love. Most of the men and boys wore sprays of the pink crêpe myrtle. At Bigoné there was an organ, here at L'Acul there was none. At both places the floor was the hard well-trodden earth, the altar vestments were extremely crude, a bottle serving as a cruet at the Bigoné celebration of the Holy Communion.

July 8.—We were all ready at five o'clock this morning to resume our visitation of the Leogane churches, but the chauffeur did not appear until after seven o'clock and even then he had to be awakened by Mr. Llwyd. We were told that we were unusually fortunate,



OUR CHURCH AT DESLANDES



UNFINISHED CHURCH AT BIGONE

for ordinarily five o'clock means eight o'clock. We missed the splendid cool of the tropic dawn and the sun was high when we reached the mission at Deslandes. Again we had to leave our Ford and go afoot, but the scenery was so wild and picturesque one had the greater enjoyment. The congregation had already gathered and when the service began as many were outside the little thatched chapel as there were within. This time I sat outside among the fascinated folk there. It was not without its interest. Mothers nursed their babies, little ones crawled on the ground, the elders took the same part in the service as though they were within the walls. At the luncheon which followed, the bishop was not able to eat, greatly to the distress and perturbation of his hostess and to his own distress. Our hostess was fearful that her efforts were not appreciated by the bishop and that her neighbors would criticize her accordingly for her inadequate preparation. It required all the finesse of the bishop's interpreter, supported by her husband, to assure her that the bishop was deeply, profoundly

grateful, but it was a physical impossibility to take anything more than the two pomegranates which she finally offered. I sympathized with the bishop, who did not feel well. Shortly after noon we went on to Leogane, the parish church, where a congregation had been patiently waiting since about eight o'clock. There had been some misunderstanding as to the hour of service. Here we were greatly bothered by the curiosity of the people which led them to crowd into the little 2 x 4 rooms, in one of which a large confirmation class had crowded and in the other of which some five or six clergy were expected to vest. The candidates for confirmation marched before the choir and clergy into the church. At the close of the service the mayor of the town called to pay his respects and the bishop was carried off to visit the parochial school. It would have interested the bishop's friends at the University of Wisconsin to have seen him plodding down the main street of that Haitian village, a crowd of little black urchins before and behind, as eager to look upon him



THE PALACE, PORT AU PRINCE

and keep step with him as the young American is to keep up with some favorite of the visiting circus. There was excitement in Leogane that day and it was a relief to get back to our hotel at Port au Prince at about sundown. The bishop found a letter from Colonel Russell to the effect that an official car would be ready for us tomorrow morning at five to take us to Cap Haitien under the care of an armed marine.

July 9.—Private Clark, first-class, reported to the bishop for duty at four-forty-five a. m. Although crowded with the necessary impedimenta of a bishop, two priests, and a first-class private, we took on a little more in the person of the Reverend Pierre Jones, in the full enjoyment of robust and exuberant health, weighing possibly 180 pounds. He accompanied us only as far as Saint Marc. We held service at L'Arcahaie, which is under the care of the Reverend Leon Jones. At Saint Marc we were detained about two hours by an accident to the automobile and to pass the time we looked in upon the local court of justice. A poor forlorn prisoner was perched high on a platform, his head almost

touching the ceiling. What his crime had been no one could tell me. It might have been, judging from his scared countenance, the most horrible imaginable, but probably it was not. To the customary black judicial robes, somewhat shabby and carelessly worn, the judge added a brilliant scarlet cape. It relieved the prevailing gloom of the room in a measure. After leaving Saint Marc, we reached Gonaives, which enjoys a wide reputation as the most brilliantly and extravagantly lighted city in the world. Here an electrician had put something over the natives as the plumber did at the palace in Port au Prince. What was of greater interest to me was the recollection that it was from Gonaives that Toussaint-l'Ouverture was carried to France in 1802, and here, in 1802, Haitian independence was first declared.

After leaving Gonaives our road took us through as desolate and forsaken a region as anything in the desert of northern Mexico. Cactus and what resembles the mesquite are the only vegetable growths of this arid, saline region and we were glad to get out of it into the mountains which



MARINE BARRACKS IN REAR OF PALACE, PORT AU PRINCE

we must cross before we can reach Cap Haitien. At Ennery, in a little pocket in the mountains, we found four or five marines who make use of the place as a center from which to control and keep in order this mountain district, once largely infested with the *cacos*. Ennery was interesting to us as the home of Toussaint-l'Ouverture. The ancient dukedom of Marmelade is very near, too, and when we reach Cap Haitien we shall be close to Limonade. Just before the end of our trip we passed through a heavy downpour of rain. We took lodgings at the New York Hotel, one Rosina being the proprietress, but, later, we wished we had gone to the other hostelry which carries the name "Mother's Friend". Perhaps we would have fared worse.

July 10.—Greatly to my regret and chagrin this day is largely a blank. A high fever kept me in my room all day and while the bishop was making his calls I could only dwell with what interest I could muster upon the historical associations of the city without being able to look upon the places

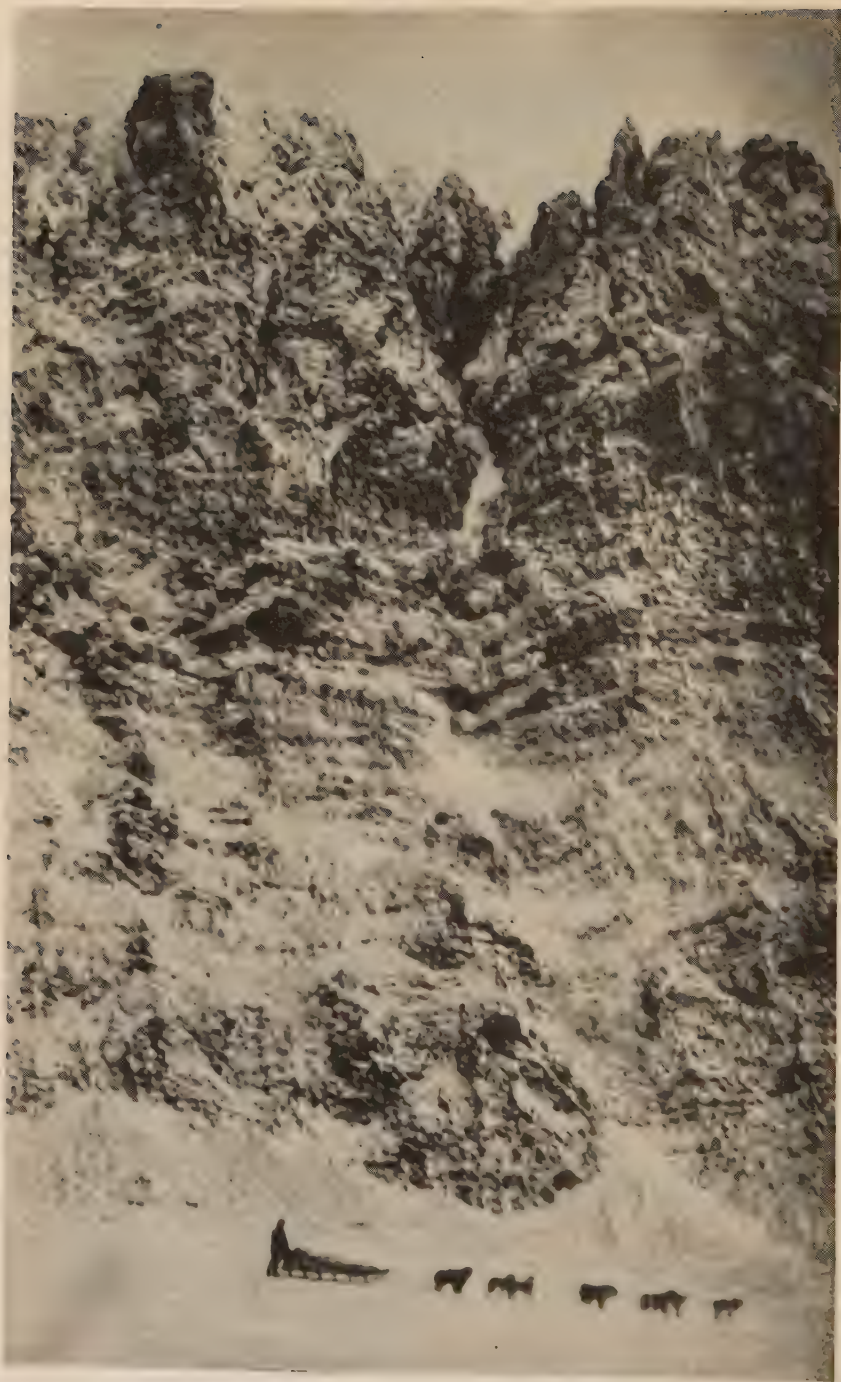
I had wanted to see. The city was originally built in 1670, but fires, earthquakes and revolutions have wiped out all the ancient buildings. Here, in 1793, general liberty of the blacks was first proclaimed and the French general Rochambeau, in 1803, surrendered all his forces to Dessalines. Not far from the city, King Henry I built his palace which he called *Sans Souci*, and high up in the mountains, in a superb, almost impossible, location he had his citadel called *Laferriere*. How I missed seeing the two places close up!

July 11.—This morning at five we started on our return to Port au Prince, stopping at Saint Marc for service in the afternoon at three. We reached the capital this evening.

July 12.—I am looking to-day for the arrival of the *General Gorgas* upon which I am to return to the Isthmus. The bishop has one more visitation to make, at Mirebalais, and he will come later by the *Colon*.

July 14.—The *General Gorgas* leaves this afternoon about four o'clock.

July 17.—Back on the Isthmus.



THE CLIFFS OF CAPE THOMPSON

Seen from Point Hope they assume most fantastic shapes under distorting light conditions

GLIMPSES OF ARCTIC TRAVEL

By R. W. T.

"R. W. T." is a medical missionary in the service of the Alaskan Mission who has found that work among the Eskimos of Arctic Alaska is more interesting, thrilling and altogether more satisfying than could possibly be imagined, far outrivaling that of the army nurse in France. She is the sole companion of her husband on all his journeys, and her ministrations reach natives scattered over hundreds of miles of territory heretofore unvisited by medical missionaries.

WHEN you're back from a long, cold journey and are feeling satisfied to stay close to the fire for a spell, imagination leads you back over the course, and many recurring episodes, instances, experiences appear humorous, which at the time of happening may have caused a small bit of annoyance or impatience.

Have you met the salmon berry, that insipid, "fishy" little fruit which has its name from its color—the frozen variety taken with or without seal oil? It is *not* despised by the Eskimo.

All seemed settled for the night. The fire had burned out and coolness had wended its welcome way through the little igloo, tucking away, as under a blanket, the many fearful and wonderful odors. Silence for an hour, and then—an experience!

The family arose, lighted the fire, sat about the low table and partook of salmon berries. The "radiolite" watch in the sleeping-bag said two A. M., but, berries eaten, no one made a move to return to rest. What could one do but arise, cook, eat, pack, hitch up the dogs and get away, while as yet no cheering streaks of dawn had given warning of the approach of another day.

Travelers can propose but the host may dispose. A reasonable hour had been mutually agreed upon the night before, but perhaps it was necessary to squeeze in an extra meal. The sad part of it all is that salmon berries, frozen and *without* oil, had been their sole means of subsistence for more than a month until our grub box was

opened. It takes several meals of frozen berries to equal a fair-sized dinner.

To have young Daddy Eskimo sit down evening after evening, quietly, and spend several hours in close study of a Reading Primer—that man's influence is bound to be felt among his people. His education will prove a wealth of treasure to himself as well as a boon to his wife, children and all about him.

Nor was he too absorbed to be conscious of his duties as host to two stranded travelers, awaiting the cessation of five days of storm. He talked, with vocabulary amazing to hear, and then mingled with his study the absorption of astonishing quantities of fish and owl.

Were you ever so hungry that you WANTED owl? Not a little of it, but much, much more; and boiled, fried or roasted—you cared not which.

Hungry hearts do not quail at the slight repugnance that the idea suggests, and hungry hearts can be satisfied, too, by the conviction that this common article of diet brings a warm, close understanding from the kindred heart of the Eskimo. This alone would justify it, but it would need no justification bore it the disguise of another name. A rich, savory dish it is—when the grub box has long been empty.

The chase was ended and the sometime fleet deer lay a bleeding, mangled carcass; witness to the ever-present feud between dog and deer. A loose



DOGS—THE TRAIL AROUND CAPE LISBURN



REINDEER—CHOOSING PROMISING FAWNS FOR SLED DEER



THE EVER-FREE ARCTIC OCEAN
A whaling crew four miles off Point Hope

Glimpses of Arctic Travel

sled-dog had given chase to the beautiful creature which, finding himself at bay, had given fight with his whirling antlers all to no avail; an opening had given the dog an advantage and soon the other dogs of the team were busy finishing what would have been a fair fight.

So must the world-old antagonism between beast and beast vent itself. Each noble in its station; a faithful servant. However, sled-dogs and sled-deer *must* be kept apart, and some day, perhaps, a brake will be invented that will hold a crazy team, though it has seen or scented reindeer.

Even a trained leader will forsake his teachings and go where his primitive instinct tells him food may be procured. And how pitiful a thing is a slain deer! A while before such a fantastic, graceful object of beauty; now but the prey of his eternal enemy, the dog, who, blind with blood-lust, can scarce be dragged from his killing, though master wield whip and chain and exert all his strength.

The trail winds on before and you think you can distinguish objects a short distance away. You arrive at the short distance only to find it a wonderful mirage. A moon, mountains, icebergs, and the distant rocky promontories, can look grotesquely alive in a mirage.

The moon becomes oval, it changes in a twinkling to a rhomboid, then as you view its queerness in such a shape, it dips below the horizon and seems hung there, grinning at you, pausing to take cognizance of its surroundings, then silently steals out of sight. Sometimes it even loses one of its sides in its grinning antics.

The mountains look all cloudy-white on a field of blue. They seem to send up streamers of farewell as you look back whence you have come. Then rapidly those streamers widen and you believe you see a mountain upside down: your interest is aroused into wondering just what it is that is really consistent in a chain of mountains, anyway.

The Ocean! Was ever known such a changeling? Now calm and pensive; now exacting and noisy, seeming to want to dash its very spray in your face for staring, mouse-like, at its lion-like majesty. The ice that forms over its surface has very little to say for itself. The wand of Jack Frost has been waved and ice has come into being, but never enough to completely cover the vast body of the never-subdued monarch. His ally, the wind, loosens the pretty, young ice from the shore and sends it careening and zig-zagging away to crash against and pile up on other ice fields. The Ocean must be free.





"WE ARE ONLY SERIOUS WHEN WE POSE FOR OUR PICTURES!"

HOW LITTLE MISS CH'ÜH CAME TO THE KINDERGARTEN

By Alice Gregg

ACROSS the street from our cathedral compound in Anking there lives a wealthy retired official by the name of "Ch'üh". The second-story windows of the Ch'üh house look down on the small lawn in front of the cathedral where the kindergarten children go for their out-door games. Every day during the fall of 1917 when the kindergarten was first opened the windows were filled with interested on-lookers—the two wives of Mr. Ch'üh, the many servants, and occasional visitors. Very occasionally the lord of the establishment himself deigned to be a spectator. It was not long before the little daughter of the family, escorted by a woman servant, appeared one morning in the kindergarten. After that the audience in the Ch'üh windows was even more interested than before, and occasionally the two ladies, dressed in beautiful heavy satins, their hands laden with rings and their wrists with bracelets, and with servants in attendance, would come down to visit the kindergarten and watch with absorbed interest the work and play of the children.

Gradually the acquaintance ripened into friendship. Both to me personally and to the Chinese teachers and to the Chinese clergymen many courtesies have been extended. Once, when we were in straitened circumstances, they opened their big home and housed the kindergarten for several weeks.

Many are the talks that Mr. Ch'üh has had with the Reverend Kimber Den, our Chinese clergyman, on the subject of the Christian religion. He readily admits the superiority and the truth of the religion of the Galilean,

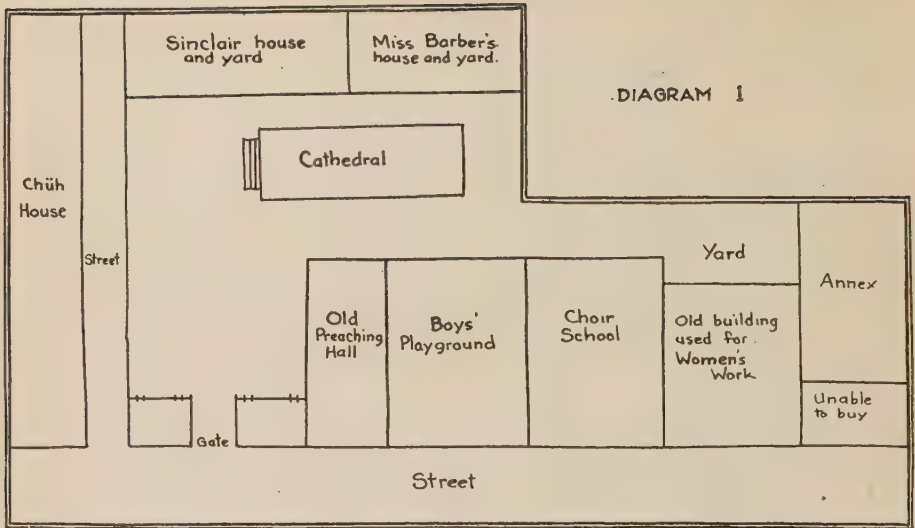
and he expresses great admiration for the sincerity of character that he finds in Christians. "But", says he, "I am too old to change now. I cannot become a Christian. It would not be convenient".

"However", he continues, "I send my little girl to your kindergarten. Later she will go to your schools, and still later she will go to your school in Shanghai (Saint Mary's). I want her to become a Christian. I am not going to betroth her. She shall follow the Christian custom of deciding for herself whether she will marry and whom she will marry".

His elder daughter was married two years ago in Chinese style to a man she had never seen.

The cathedral stands there in full view of the second-story windows, too, and every Sunday and on a great many week-days they see the congregation, plus the choir school boys (who fill half the cathedral) and the little girls from the primary school, file in. But with the exception of great feast days, such as Christmas and Easter, they never come. The little girl, however, now in primary school, marches sedately in with the rest of the school children. She is growing up in the knowledge of Christianity. To her it will be as natural to be a Christian when she grows up as it is now natural for her father not to be one.

The instance is typical of many others. Evangelistic work among adults and among students of the government schools who have never known Christian influence is slow, uphill work. The Chinese men and women who are leaders in the Chinese Church today—the clergy, teachers, doctors, nurses—are either children of



Christian parents, or are those who in early life fell under Christian influence in our mission schools.

Far from being a frill of mission work, the schools—and particularly the primary schools—are the very feeders of the Church. To build churches without schools would indeed be a short-sighted policy. Churches will never be filled by men and women who have been reared in Confucianism and Buddhism.

The school situation in China appears to be growing serious. Dr. John Dewey of Columbia University has been in China for the past two years, and he writes that he gives mission schools ten years longer to maintain the lead in education in China. Those who are familiar with mission problems know of the struggle that our mission schools in Japan have had to remain open at all. As soon as the Japanese schools were in the lead in the matter of housing, sanitation and equipment, the Japanese government demanded that any school designed to educate Japanese children should come up to a certain standard. The Japanese government was quite right. The same situation is about to overtake us

in China, and it is well to recognize the fact. Have we the right, in the name of One Who loved little children, and Who healed diseases, to open schools for little children in old Chinese houses that are dark, with a minimum window space; damp, with green mold growing on the walls; and to crowd them three into a seat? Have we the right to try to help immortal souls at the expense of the body?

Diagram number one will give an idea of the lay of the land. I have indicated in a rough way the Ch'uh house, the cathedral, the choir school, etc. The old buildings that I have mentioned as being used for school rooms are on the spot marked "women's work". The term "women's work" includes evangelistic work among women, as well as kindergarten and primary work carried on by women teachers. The Chinese teachers and parish workers live in a part of the same disreputable building.

The choir school has been crowded for some time, and this fall a new piece of land was bought to meet the demand for more space. That you will find indicated as "annex". Unfortunately the property has no out-

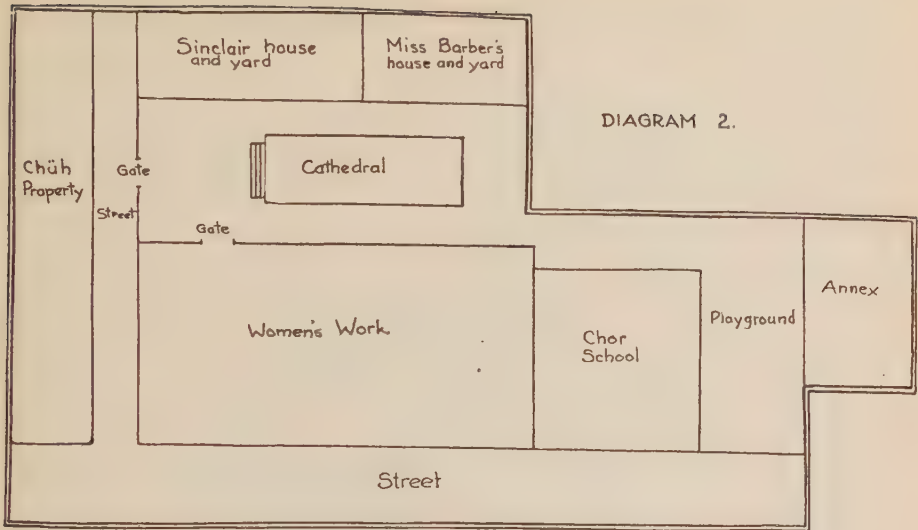


DIAGRAM 2.

let to the street, so that the only thing left to do was to cut a gate in the wall of our very small yard. That means that men and boys will be passing at all hours of the night and day through the ground belonging to the women's work, where our young teachers live. It is an intolerable situation, and the only thing left to do is to vacate at once.

The buildings around the gate which have been used as class rooms by the choir school are now handed over to us. The primary school is in the old preaching hall—a sorry place. The kindergarten is in one of the rooms beside the gate, and partitions are being put up in the other room which is to be made into temporary living quarters for the teachers. The women's evangelistic work has no room.

The old buildings that we used to have are to be torn down, I suppose, because the boys must have a playground. You can't run a boarding school for boys without *some* outdoor space. The old playground is to be turned over to the women's work.

Diagram number two shows the ground that is to be given to the women's work. Our plan is to close the

old gate and open a new gate directly in front of the cathedral. In the plot of ground allotted to us, we want to put up our school—kindergarten and first three grades—with living quarters for the teachers up above. Also, there are to be rooms for parish activities and women's evangelistic work, with living quarters for Chinese parish workers upstairs.

I have not indicated the buildings, because they will have to be planned so that the space may be used to best advantage. This will probably mean that we will build around three sides, Chinese fashion, with the play-ground in the center, but other considerations may cause us to build otherwise.

Miss Barber is raising funds for the women's part of the building. When I return to China this summer, after my year of special study in this country, I want so much to take back money for a primary school and kindergarten, with rooms for the teachers upstairs. I am not absolutely sure, but I think that five thousand dollars will be enough. I know that it will not be too much. At least, it would be enough to enable us to make a very brave beginning.

NURSES WANTED IN THE PHILIPPINES

By Fanny S. Mosher

HAVE you ever taught the books of Samuel I and II to a class of forty bright girls? Most of mine are brought up Roman Catholics, but four are Igorots, Christians of our own mission, and one is a Chinese Christian from Borneo.

None of them knew much about King David before, and I know more than I did, too. This is the whole Saint Luke's Training School, Manila, so I take them in two classes from two to four on Friday. It is a hot time to teach in the tropics at a place two miles from home, but I always come back glad I went, and refreshed. We laughed today over so many victories, and especially in II Samuel where it says, "So the Syrians feared to help the children of Ammon any more".

Every week they learn a Psalm by heart that is appropriate to the part of David's life we are studying—today it was the joyful Twenty-first Psalm. The graduating class are five in number, and have pretty names: Innocencia, Petra, Cornelia, Marta, Socorro.

I must tell you something plucky Innocencia and the others did. A delirious man got out of the hospital and plunged through the canal, coming out in a little village on the other side, frightening the villagers out of their

seven senses.

Several nurses went over after him, got a *car-ratela*, and with the assistance of a policeman held him in the carriage and brought him back. A plucky thing for a few Filipino girls to do, I think. The doctor pronounced him insane and sent him to San Lazaro, the insane asylum. These are the girls of Saint Luke's Training School at present under Deaconess Massey, who has devoted four years to this work and is just leaving on furlough.

Miss Davis is our other nurse from America.

At least four American nurses are needed, and we shall have only two when Deaconess Massey goes next week. Please come and help.

Those who are interested should address Dr. John W. Wood, 281 Fourth Avenue, New York, N. Y.



PUPIL NURSES, SAINT LUKE'S; MANILA



MR. RAMSAUR'S HOUSE IN BENDOO

OPENING AN OUTSTATION IN LIBERIA

By Emily deW. Seaman

LAST November a little band of six left the mission at Cape Mount, or more properly Robertsport, for the distant town Barloma in the nearest section of the Golah Country. The first step of the way was by sailboat to Bendoo, ten miles across the lake, where the Reverend and Mrs. Ramsaur had already opened the first interior station and school five months before. We spent nearly a week there through an unforeseen delay, but were glad it should be so, for Mr. Ramsaur was suffering from his first real attack of fever and Mrs. Ramsaur, being not very well herself, was glad of our company and the little help we could give. Finally we took up our journey Monday, the twenty-second, with a long train of carriers and the unusual luxury of a hammock for the *Musu Kbwahmer* (white lady) and, after two nights on the way, reached our destination. The mission house, we found,

was not sufficiently finished to be occupied, so we continued on to the town, about half a mile, and were given the best they have in the way of a house, which would be considered scarcely habitable by a "tenderfoot", but was really comfortable in a simple way and temporarily. Here we took up our abode for a week or two. This whole district was devastated by war two years ago and almost entirely destroyed as to towns and they are just beginning to rebuild. The district commissioner, Mr. Sherman, escorted us up, as he was about to make his rounds and to hold councils in the chief towns about here (hence the hammocks), and when the council convened here I was formally summoned to appear, was presented to the chiefs and others, made a short speech myself, and was then accepted as a resident of Barloma and of the adjoining neighborhood by the chief of this town representing all

Opening an Outstation in Liberia



A Young Vey Woman

present. The next day we were presented with about a bushel of rice and a white chicken in token of their good will. It is the custom to present at such a time something living and white. They wished it might have been a goat or a cow, but there is neither of these within a day's journey.

On Sunday, the twenty-eighth of November, the first regular service was held in Barloma, with an attendance of fifty-five. This number was, in part, owing to the presence of the commissioner and his several attendants, but it was a good turnout of natives from this and the neighboring town of Jenny. Mr. Sherman made the address and I followed in a few words. The rest of the service was almost entirely in unison, partly in Vey and partly in English, all who could taking part in one or the other. Mr. Sherman is the one of whom Bishop Lloyd spoke so admiringly as a Christian leader in his own town of Bendoo, an old mission boy of the earlier days of Saint John's Mission at Cape Mount. He and his brother have been a great help to Mr. Ramsaur at Bendoo and now to us here. The next day school was opened in our temporary house, with ten little pupils, nine girls and one

small boy. It has been in session only three days at this writing, and this third day there were but six, but no doubt the numbers will vary and the children be quite irregular until they understand a little better and become really interested. The school equipment consists at present of one A, B, C card, six slates, two pencils, a blackboard and chalk, and one second reader for our one "advanced scholar", a little girl of ten, who was given to me from the town of Robertsport, where our older missions are situated. This is sufficient for the time being and we shall be able to get more as the supplies come in. One of the first things we shall feel the need of will be a small organ, such as the "Estey Baby", which can be easily carried about.

This mission is to be known as the *Fanny Schuyler Memorial*, the buildings being put up and the work sponsored by the Woman's Auxiliary of the district of Westchester, diocese of New York, in memory of its late beloved chairman. Associated with me as staff and household at present I have one teacher in the school, one matron and teacher of household duties, a third young woman who is with us temporarily for the sake of a home, and two children who were given to me. Very soon we expect to take four or six little girls from this neighborhood, which is all the present house can accommodate. This pioneer work in the great hinterland of Liberia seems promising. There are many children within a radius of a few miles, and the older people are not indifferent, particularly as there is a nucleus of five or six who have been at some time either at the older missions or in touch with them.

We pray that we may all be given wisdom to carry on this work faithfully and wisely and that all who are interested at home will uphold our hands and pray earnestly that the work may prosper and bear fruit abundantly for the harvest of our Lord.

TWO JAPANESE CONFERENCES

By Deaconess Knapp

IF you walk along the straight military road about one mile from the busy town of Gotemba you will find, standing back from the road among the beautiful rice fields, the attractive villa which belonged to the late Madam Hirooka in which she exercised her wonderful Christian influence during the last few summers of her life on earth.

That this well-equipped and commodious place should continue to be a center for the strengthening and refreshing of Christian character is the wish of Mr. and Mrs. Keizo Hirooka, Madam Hirooka's devoted son and daughter, and through their generous kindness I was given the opportunity this summer of trying the experiment of holding Christian conferences there. The villa was lent to me for the entire summer that I might secure a good rest and during the month from July fifteenth to August fifteenth which was devoted to the entertainment of Japanese ladies and young girls, all expenses were paid by Mr. Hirooka. Now that the experiment has been worked out and I can look back over the busy weeks, I am convinced of the great possibilities of the place and I rejoice that it is the intentions of our patrons to devote the estate permanently to this good work.

My first guest and able counsellor was Baroness Ida (pronounced Eda), daughter of the late Princess Oyama, known and loved by many American women. The visit of the young baroness overlapped the first or "Students' Conference" by three days. Just what we should have done without her I shall never know. We all accompanied her to the station when she left, sad and sorry at her going.

The chaplain and Bible instructor of the Students' Conference was the Rev-

erend M. Kobayashi, graduate of the Cambridge Theological School and principal of Saint Margaret's School, Tokyo. The special speakers were the Reverend Mr. Hannaford, a missionary in the southern part of Japan, the Reverend Mr. Sugiura who has worked many years in the slums of Tokyo and the Reverend Mr. Ikezona recently returned to Japan from the General Theological Seminary.

Miss Kurokawa, teacher at Saint Margaret's School, and Miss Ogasawara, Mr. Welbourn's parish worker, and eighteen young college and high school girls attended. The two ladies first named were of great assistance, not only to the girls but also to me in my pleasant task of making the wheels run smoothly while the reins were in the hands of the Japanese leaders. A foreigner in charge of a Japanese conference is bound to meet problems, especially if it is that foreigner's first summer in Japan. The girls who attended were from the Christian College founded recently by Dr. Nitobe, Miss Tsuda's School, the French Convent, and Saint Margaret's, Tsukiji. Various branches of the Christian Church were also represented. The majority were members of the *Sei Ko Kwai*, others were Presbyterians, Methodists, and Roman Catholics. It was an object lesson in Church Unity and a blessing seemed to descend upon the group from the outset. I found myself wondering if a group of girls ever before had had such a happy time. They loved the early morning prayer, the intercession at noon and the short night service just before retiring. They loved Mr. Kobayashi's instructions on the fundamental truths of the Christian faith and of course they loved the long walks over the Hakone hills and the picnics.

Two Japanese Conferences

I think Mr. Kobayashi must have felt repaid for the work spent on his thoughtful lectures by the way the girls went to him at the close of each one with their many doubts and problems. Then Mr. Sugiura's account of the problems of the poor gave them the pictures of the other side of life which every young person should see and understand.

Miss Kurokawa remained a few days after the first conference closed to help me open the second and to greet her many friends who were to attend. The "Workers' Conference" we called it. Dean Ochiai of our divinity school in Ikebukuro, a graduate of the Western Theological Seminary, was chaplain and Bible instructor. Professor Suzuki, from Saint Paul's College, who had studied sociology at Harvard, spoke on the great social movements of the day and Mr. Sugiura came again from the slums of Tokyo with his serious and arresting message. The women who attended this conference were leaders in Christian work. They came looking pale and weary after long months of usefulness for others. They went away brown and rested after two weeks of the fine air, bracing walks, and long quiet nights of Gotemba. Mrs. Yamada, wife of the priest-in-charge of the pro-cathedral of the English mission of South Tokyo, stepped into the sandals of Miss Kurokawa and helped me in no end of ways. Indeed everybody did that—Mrs. Yamada being commander-in-chief. This group also loved every part of the programme. They also represented various branches of the Christian Church. Dean Ochiai's lectures allowed a wider attendance than the regular conference members. Mrs. Shedachi, head of the Japanese Y. W. C. A., whose villa adjoined the Hirooka property, attended regularly, and other Japanese ladies from neighboring country seats began to come. If the conferences are continued from year to year their influence will be

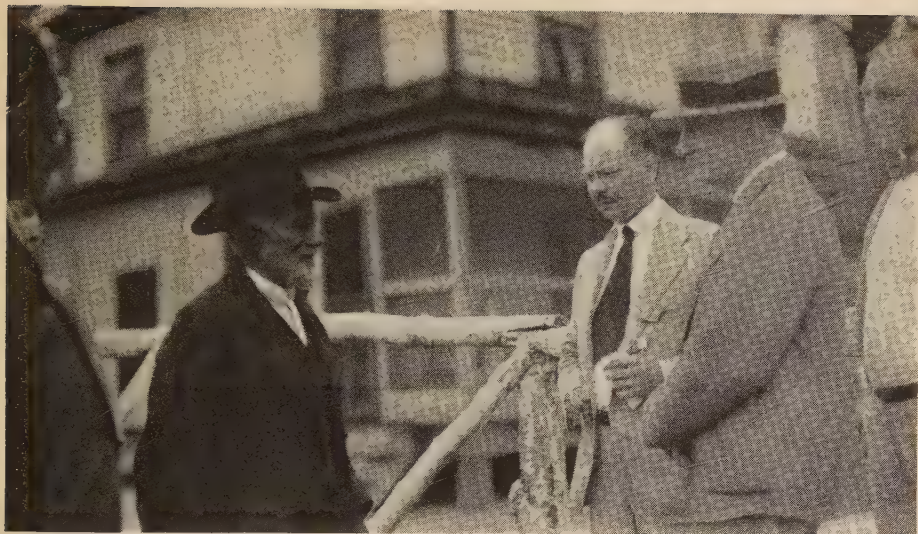
marked in the summer community which is composed of interesting and progressive people.

Two conferences are enough for one person to oversee in one summer. When the Workers' Conference closed I announced my intention to play. A student from Waseda University, a rare young person, had been with us most of the summer, helping in every possible way and picking up English rapidly, also learning to love the Christian faith. He was joined by my two pupils from Keio University, the oldest son of the Home Minister and his special chum. These three young men occupied the cottage on the place for ten days. They walked, they swam, they went on excursions with me, but better than all they studied the teachings of our Lord with sincere interest.

After the two Keio students had gone it remained for us—the Waseda student and me—to rest, a few days, close the house and return to Tokyo for the long winter work.

But I have told my story without a word about nature. Who could ever relate happenings at Gotemba and forget the glories of Mount Fuji. That great mountain mingles with all one's thoughts and spurs all one's aspirations. The country round about Gotemba is fair and lovely without Fuji, but when Fuji's clouds roll away and reveal the strange and ethereal mountain—never for long at a time—then it is that we know and thank God for the holiness of beauty.





SOLOMON SIMMONS

Telling his experiences to Drs. Aery, Gregg and Dillard

HELPING THE NEGRO COUNTRY MINISTER

By L. H. Hammond

ONE who talks with educated Negroes, ministers or laymen, of Negro religious life, must realize their conviction that the average country minister of their race needs help if the Church is to retain its place of leadership. While steady and often great advance is being made in the country schools for Negroes all over the South, they are still, most of them, far from what state boards of education yet hope to see them; and they were farther still from that ideal when today's preachers were children. Devoted to their people though they may be, they still suffer from the narrow opportunities of their youth.

Southern white Christians increasingly realize their debt to these their less fortunate brothers. Each year sees a growth of "preachers' institutes" conducted by the white com-

munities with the cooperation of outstanding Negro religious leaders. For several years five or six such institutes have been annually held by the Baptist Convention of Texas. The Southern Presbyterians hold one yearly at their training school for colored ministers in Alabama; and the Southern Methodists, having successfully tried out the plan in Georgia, are planning a yearly series of such assemblies.

One of the most successful of these institutes, however, is carried on by an Episcopal layman, Dr. J. H. Dillard, of Charlottesville, Virginia, formerly dean of Tulane University, now president of the Jeanes and Slater Boards. Letters he received from country ministers showed so deep a desire to secure for their people better advantages that he decided to try



DR. DILLARD'S BIBLE CLASS

out their response to an opportunity to fit themselves for better service.

The first institute was held last year at Bettis Academy, Trenton, South Carolina. Dr. Nicholson, the head of this school, is an influence for good through all that part of the state and his hearty cooperation did much for the success of the plan. The result was so encouraging that the institute was repeated this year. Anyone who questions the Negroes' response to opportunity should go down to Bettis for Institute Week. They came on horseback and in buggies over rough roads, deep in red clay mud, fifty, a hundred, two hundred miles. One man came nearly three hundred miles. There were two hundred ministers of all communions, and fifty laymen, Sunday School superintendents and Church workers.

The Negro farmers around Trenton sent in supplies by the wagon load as a gift to help on the good work; and on Community Day the women of a neighboring Baptist church served a bountiful dinner to all the students. Fried chicken, ham, cakes and pies not to be surpassed by any white cook in the country, vegetables from overflowing gardens, watermelons *ad lib.*—certainly these hard-working women, serving this abundance of good things until their guests could eat no more,

showed their appreciation both of the institute and of the effort the ministers made to attend it.

The courses offered were on *Bible Interpretation*, by Doctor Dillard; *How to Make a Sermon*, by Doctor Gregg, of Hampton; *The Church and the Neighborhood*, by Jackson Davis, of Richmond, field agent for the General Education Board; *The Minister and His Correspondence*, by B. C. Caldwell, of Louisiana, and *Church Records and Finance*, by W. T. B. Williams, of Virginia, respectively the white and the Negro secretary of the Jeanes and Slater Boards; and *The Sunday School*, by the Reverend Laurence Fenninger, chaplain of Hampton Institute. A number of special addresses were given by other experts.

White visitors, clergy and laymen, came in daily from nearby towns. Mr. Swearingen, the state superintendent of education, spent a day and spoke on *Christianity and Health*. Mr. Swearingen is a nephew of the late Senator Tillman. He is deeply concerned for better education for both races and is working steadily to that end. The response he is receiving in regard to Negro education is indicated by the legislature's appropriation of \$100,000 for the state normal school for Negroes.



DR. DILLARD, DR. NICHOLSON AND TWO LOCAL PREACHERS

One of the white teachers writes :

We had a great time. *I Am Climbing Jacob's Ladder* and *When I Feel the Spirit Moving in My Heart I Will Pray* are still ringing in my ears. How I wish you could have heard the singing! When I finished my lesson on Friday at five o'clock one hundred and fifty preachers broke out in a great hymn at the top of their voices. It was one of the most inspiring experiences I ever had in my life. All our classes went finely, and each of us felt deeply the gratitude of our classes.

Among the Negroes present was an old man, Solomon Simmons, born a slave in 1837, and a preacher for over fifty years. He considers himself, however, quite young enough to keep on learning; and that he is not too old to teach is vouched for by Doctor Dillard himself, who said of him, "It is a liberal education to hear that old man pray".

From Trenton the party went to Forsyth, Georgia, where, at the county training school for teachers, a second institute was held, the first at that point. This school has an interesting history. Its principal,

William M. Hubbard, went to Forsyth twenty years ago, and taught for a year without pay. The American Missionary Association then gave him \$300 a year for several years; and after his second year at the school the county board of education made a small appropriation. He worked on, steadily and patiently, until he now receives \$3,700 annually from the county, besides appropriations from the Slater and the General Education Boards. Last year he had eight teachers helping him in a nine months' school, with over 400 students.

The institute here was smaller than at Trenton but the students were deeply grateful and a much larger attendance is expected for next year.

President Nicholson, of Bettis, writes Doctor Dillard :

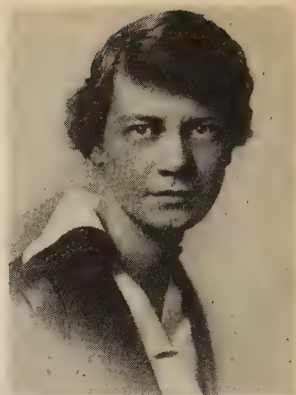
You have worked a greater influence for good and for the Christian training of our ministers than you know. You have brought them what they were unable to get elsewhere. . . . Our people are fully awake to their need of this training, and they are full of appreciation and gratitude for it.



MISS MYRTLE ROSE
Alaska
From Idaho



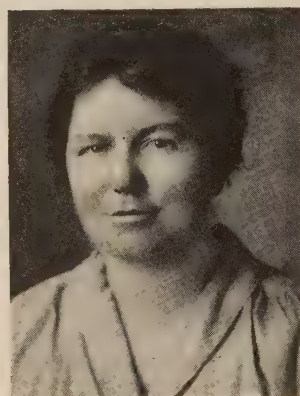
MR. J. VAN W. BERGAMINI
Hankow
From Long Island



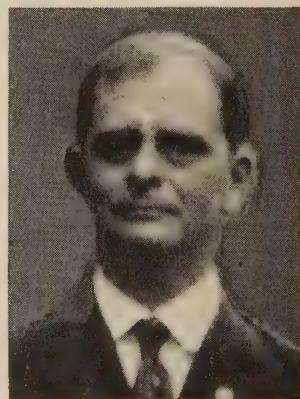
MISS LUCIE MYER
Honolulu
From Maryland



THE REVEREND D. R. OTTMANN
Honolulu
From North Carolina



MISS A. G. DENTON
Kyoto
From Maine



THE REVEREND E. F. BIGLER
Mexico
From Ohio



MISS G. M. BROWN
The Philippines
From Maine



THE REVEREND H. C. SALMOND
Porto Rico
From Tennessee



MISS D. F. HITTLE
Tokyo
From Chicago

RECRUITS FOR THE FIELD

IT has been the custom of THE SPIRIT OF MISSIONS to give its readers from time to time some account of the missionaries who are their representatives in the field. Through lack of space some time has elapsed since we last published an article of this sort. The following notes will introduce to our readers nine missionaries who were appointed in 1919, after our last list appeared in July of that year.

Alaska. Miss Myrtle Rose was a member of Christ Church, Boise, Idaho. Before taking her nurse's training in the Philadelphia Hospital Miss Rose took a course at the Deaconess School in Philadelphia. Together with her sister, Miss Fern Rose, who was appointed in the field, she has been associated with Miss Wright at our boarding school for Indian children at Nenana.

Hankow. Mr. J. Van Wie Bergamini has been appointed mission architect and teacher for the district. This is a new departure in missionary appointment. Besides his professional experience Mr. Bergamini has been active in various branches of Church work.

Honolulu. Two recruits went to join the Honolulu staff. Miss Lucie Myer is a native of Maryland and a member of Saint Luke's Church, Baltimore. She is a graduate of the Affordby Normal School for Kindergartners and was director of the kindergarten in the House of the Friendless, Baltimore, for three years. Miss Myer is now teaching in Saint Andrew's Priory, Honolulu.

At the time of his appointment the Reverend Donald R. Ottmann was the rector of Grace Church, Lexington, North Carolina. He is an alumnus of Sewanee Military Academy and the University of the South. Mr. Ott-

mann is the headmaster of Iolani School for boys in Honolulu.

Kyoto. Miss Aurilla G. Denton, who is doing evangelistic work in Fukui, Japan, is a Canadian by birth. Before going to the New York Deaconess School she was a member of Saint Luke's Church, Caribou, Maine. She was educated in the public schools of Caribou and the Aroostook County State Normal School. While in New York she did settlement work.

Mexico. The Reverend Eugene F. Bigler was born and brought up in Ohio and educated in Kenyon College. At the time of his appointment he was rector of the Church of the Redeemer, Lorraine, Ohio, but for three years (1909-1912) he had charge of the mission in Monterey, Mexico, so that the field was familiar to him. He is stationed at Tampico, on the eastern coast.

The Philippines. An important work in Manila is that done at Saint Stephen's, Manila, among the Chinese. A call for a teacher there was answered by Miss Georgie M. Brown, a native of Maine. Miss Brown has taught all subjects in grammar and high schools and business colleges and is well equipped for her new work.

Porto Rico. The Reverend Henry C. Salmond is in charge of the Church of Saint John the Baptist, San Juan. Before going to Porto Rico he was the rector of Christ Church, South Pittsburg, Tennessee. Mr. Salmond is a graduate of the General Theological Seminary.

Tokyo. Miss Dorothy F. Hittle, a member of Saint Peter's Church, Chicago, has gone to join the staff of Saint Margaret's School in Tokyo. Miss Hittle has made a special study of the piano and organ and has taught music successfully in Chicago for several years.



FRANCIS LISTER HAWKS POTT, D.D.

President of Saint John's University, Shanghai, China

From a painting by Ivan G. Olinsky, presented to the University by the Alumni Association, 1921



Graduates of Saint John's University, Shanghai, receiving their diplomas

FRANCIS LISTER HAWKS POTT, D.D.

By John W. Wood, D.C.L.

REPEATEDLY during the last quarter of a century the students, alumni, faculty and friends of Saint John's University have shown their affection for and their confidence in their leader, the Reverend F. L. Hawks Pott, D.D. Whenever a new building has been needed to meet the growing demands upon the university, students and alumni have rallied splendidly behind Doctor Pott and have made or secured generous gifts. Yeh Hall, Mann Hall, the Cooper Gymnasium, the Social Hall, are all evidences of this fine spirit. So too is the beautiful Commemoration Hall, given entirely by the Chinese without aid from America.

While Doctor Pott was in this country last winter a cable from China requested the Department of Mission to persuade him to act as a distinguished New York artist for his portrait.

This gracious way of showing their appreciation of Doctor Pott is characteristic of his former and present students and his loyal colleagues in the faculty. More than that, however, it is one way they have shown to express their sense of the great service that Doctor Pott has rendered not only to them but to the young manhood of China. One wonders whether anywhere in the world there is a finer piece of untrammeled educational work than that which Doctor Pott has been enabled, under God, to accomplish. The university itself is a remarkable achievement. Better still, however, is the spirit with which so many of these young Chinese go out into China's life. The degrees they receive are indeed to them a symbol of a fine inspiration. They are to be found everywhere in China and wherever found they are serving China with patriotism, intelligence and high-mindedness.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Accounts of the World's Sunday School Convention in Tokyo last fall were published rather widely in the general papers. The following sketch, written by the Reverend J. Armistead Welbourn, reached us too late for use at the time, but it is too vivid a picture to be lost. We therefore make no apology for giving it to our readers at this late date.

BY missionaries everything is apt to be looked at from the point of view of its missionary effect, and it is thus that we regarded the eighth World's Sunday School Convention. This was indeed not only the largest international gathering ever known in Japan, but being held in the capital it became a great missionary event, or at least one fraught with great missionary possibilities.

The burning of the specially built Convention Hall just three hours before the convention was to open brought out the sympathy of the press and people of Japan. As the fire apparently came from careless electric wiring one could not but be thankful it arose when it did, when only the chorus was in the hall, for the building was gone in ten minutes. After it all the figure of Christ teaching the little children of the world (pleasingly done by a Japanese sculptor) stood unharmed in its setting of budding chrysanthemum.

After a day in the Y. M. C. A. and Salvation Army halls the Imperial Theatre became the meeting place, the performances being stopped and the theatre generously placed at the disposal of the convention by the influential gentlemen composing the Patrons' Association, which did so much to make the convention possible in a financial way and pleasant in other ways.

Here in this beautiful modern building, with its handsome decorations of green and gold, for more than ten days the delegates met, the foreign delegates—among whom was Bishop Tucker—being courteously given the lower floor while the two galleries were thronged with the Japanese ones. It was wonderful to see the building seating 1,600 crowded with these delegates on their Christian mission. Upon the stage a chorus of five hundred, composed largely of young Japanese men and women, the product of missions, together with fifty missionaries, led the singing, accompanied by the marine band, the best in the country.

As to the pageants, their like had never been seen in Japan, and they were presented to audiences that packed the theatre and overflowed into the lobby.

To this Christian gathering came a personal messenger bearing greetings from the Emperor; the Premier sent a message of welcome; the Minister of Foreign Affairs came himself to the entertainment given by the Patrons' Association and welcomed the delegates as "missionaries of international good will and ambassadors of peace". Viscount Shibusawa and Baron Sakatani, among the most prominent and liberal-minded men in the Empire, took a great interest in the Convention.

Besides the greetings from Japan came others also from the President of the United States, the Premiers of England and Canada, the Archbishop of Canterbury, and Church organizations in many lands.

The Imperial Household subscribed \$25,000 towards the expenses of the convention. The Court also accepted



THEATRE IN TOKYO WHERE THE CONVENTION WAS HELD

portraits of the Emperor and Empress painted by one of the delegates, who had painted Queen Victoria.

Speaking of the success of the Convention *The Japan Advertiser*, our leading English newspaper, in an editorial truly said "As the Missionary sees it the convention formed a means of encouraging and inspiring the Japanese churches by reminding them that they form part of a great international army".

There was an interesting exhibit of Sunday School materials, literature, etc., used both in America and Japan which attracted more than 30,000 visitors. The Buddhists also put in a small exhibit, the cards and pictures being frank, if poor, imitations of the Christian ones, as their Sunday Schools are an effort to rival the universal popularity of the Christian Sunday School among Japanese children.

One curious lapse or slip noticed by the missionaries was that there was no day or hour when there was presented to the convention the Christian movement in Japan—its many sided work, its result, its prospect, its needs. One would have thought that some time would have been reserved for such presentation, but it was left for the

delegates to pick up when and where they could such information as they desired about missions in Japan. It did seem an opportunity lost, but I was told the "programmes" were all arranged, and even printed, in New York. Certainly missionaries in Japan would not have been guilty of such an oversight.

An amusing thing in the same connection was the badges. These were rather large and had on them in enamel a tiny landscape with Fuji, all enclosed in a torii. Now a torii is the gateway to a Shinto shrine and is never used before a Buddhist temple or in any other connection, so that it is as instinctively a Shinto symbol as the cross is Christian. One missionary in explaining the badges to a puzzled Japanese Christian could only say "the people who made them didn't know any better", which was the plain truth. I never had one. I was in line to get my paraphernalia when the fire broke out, and later received a badge with the cross piercing and rising above the world, which is a pleasing symbol to a missionary. When the mayor of Tokyo gave his garden party and there was the arch of green the Japanese always have on big occasions, there,

Our Letter Box

standing even above the Rising Sun of Japan, was the Cross overtopping all.

I wish that readers would see in these two small incidents a parable showing that it might be wise to consult their missionaries in the field about some things!

An interesting event one day was the visit to the convention of Prince Tokugawa, president of the House of Peers, who presented a gavel to the venerable chairman, Justice MacLaren of Canada. Prince Tokugawa is not only a charming gentleman and one of the most respected men in Japan but is also the son of the last Shogun and a descendant of Iyeyasu, the first Tokugawa who established his castle in Yedo, the present Tokyo. During the three hundred years of the Tokugawa Shogunate, Christianity was a prohibited religion and notice boards proscribing it were posted in Tokyo during the boyhood of the present prince, yet here he was making a speech to a Sunday School convention, while the notice boards were among the exhibits of missionary curiosities!

On the Convention Sunday there was a big Sunday School rally and on this lovely autumn afternoon Hibiya Park—a small "Central Park"—was full of 10,000 children waving their flags and shouting *Banzai* (10,000 years) as the foreigners walked between them. After a short service there was a long procession through some of the downtown streets, foreign delegates, missionaries, and the children, the foreigners singing *Onward Christian Soldiers* and all ending up, as such processions do in Tokyo, before the Palace gates. This is one of the most picturesquely beautiful spots in the world. The great white towers of the former Shogun's castle still remain and above the high stone walls rise the twisted pine trees, with the bronze Palace roofs showing between. Here in the gathering dusk trooped the children, representing the 155,000 Sunday School scholars throughout

the country, again shouting *Banzai* but also singing *Jesus Loves Me* and waving their cross-emblazoned banners. To a missionary it was a moving sight. Here was indeed a living demonstration of the theme of the convention *The Religious Education of the Child*. Here was not only the visible result of the Sunday Schools of the present but the hope of the new and Christian day that must in God's good time dawn upon this land.

The Reverend C. W. Baker, our missionary at Orleans, California, is sole pastor, physician and friend to seven hundred Karok Indians. After many hardships, and largely through the help of the Church Building Fund Commission, our missionaries find themselves at last in a comfortable home. Through the kindness of Bishop Moreland we are permitted to publish the following extracts from Mr. Baker's letters:

IT is a great relief to be in the new rectory although we are far from settled as you can well imagine. All the moving—with the exception of the piano—was done on a wheelbarrow, and as I could only occasionally find anyone to help me I was the principal motive power for that. The new house is gradually taking on the appearance of a home, and a home in which we feel sure we can comfortably entertain our friends and our Indian parishioners as well. The secretary of the Church Building Fund Commission has been so very kind and has written me such delightful letters. I am glad to say that the girls, together with Mrs. Baker, raised over twenty-five dollars last May for this Fund, the first offering I believe since the money was given for the church. We hope they can do something like this each year. The Church School of the parish of All Angels has sent money to provide the school here and the new school at Cottage Grove with the Christian Nurture Series. Mrs. Baker has done a great deal for the people in the lower end of the district and is a great help to me there.

WORK AMONG THE FOREIGN-BORN

Department of Missions

The Reverend Thomas Burgess, Secretary

THE clergy of the Church in Birmingham, Alabama, recently became aware that there were about a thousand Greeks in the city and a much-neglected Greek priest. A Greek-American luncheon was held at the Southern Club, to which were invited the three clergy of the city and their representative laymen and the local Greek priest with the laymen who were interested in the Hellenic community. The Greeks were given an opportunity to tell what they hoped to do to bring their fellow-Greeks into closer contact with American life through the Greek-American Club which they had recently formed. It was a surprise to the Americans to learn that the Greeks were making this effort to Americanize themselves. They promised to support it and were invited to become honorary members of the Club.

The good work did not stop there. The next time the Syrian bishop came to visit his flock of a thousand un-churched Syrians, he was given the privilege of having a service at Saint Andrew's Church, one of the large parishes in the city.

A little pebble makes ripples which spread away across the lake. The leaders of the Kewanis Club are discussing instituting Americanization luncheons to which each of the nationalities represented in the city will be invited in turn. They distinctly plan not to be patronizing in their attitude, but to invite the Greeks, or the Italians, or the Syrians, in a spirit of that American democracy which accepts every man as a man regardless of race and tries through mutual respect to advance to a better understanding of America's ideal.

THE National Conference of Social Work to be held in Milwaukee from June twenty-second to twenty-ninth, preceded by a three-day conference under our own Social Service Department, offers an important opportunity for our Church people interested in work among the foreign-born. Our division for Foreign-Born Americans plans a special conference at the same time and place beginning June twentieth. This will give our Church leaders an opportunity to confer with the officers of our division and then to attend the sessions of the National Conference, which will deal with this subject. In fact, work among the foreign-born is one of the most important topics. Reservations for rooms should be made as soon as possible through our office. Special reductions in railroad fare will be offered.

THE handbook, *The Churchman's Approach to the Foreign-Born*, is at last on the press and will be ready in time for the summer conferences. This handbook is a mine of information and practical suggestions and will be found most useful for individuals as well as study classes. It may be ordered now through the Educational Division of the Department of Missions, 281 Fourth Avenue, New York. The price will probably be \$1.00 single copies; 75 cents in quantities. The contents of the handbook are: *Immigration, Life in America, Political and Economic Outlook, Americanism, Old World Heritages, Racial Studies* (six chapters dealing with forty-two different races), *Immigrant Constructive Forces, American Forces, Practical Parish Work*. There is a bibliography with each chapter.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

MATERIAL FOR NEXT YEAR

MAIN COURSE

The General Survey, Second Year:

This will continue to be the main subject for the Nation-Wide Campaign educational follow-up programme, as well as for the educational work in many Woman's Auxiliary branches. Dr. Sturgis' *Manual* will continue to be available for supplementary material, as will Miss Boyer's *Suggestions to Leaders* and Miss Giles' *Programmes* for meetings on the Church's work. There will be available much more supplementary material on all the fields and types of work, ranging from somewhat complete summaries of the work to date in each field to a variety of briefer material, some of which will be intended, primarily, to reach the less interested. The *Survey* was studied last fall in many parishes and is still being studied by many others, thus shattering the belief that "people won't study except during Lent" and effectually answering the assertion that we have a tendency to be "Lenten Christians". Surely a new day has dawned.

SUPPLEMENTARY COURSES

The Church's Life: This is a most interesting and timely book on fundamentals, by Dr. William C. Sturgis, showing that the revealing of a more abundant life, physically, mentally and spiritually, is the Church's Mission, and that the great desire to make this revelation universal is the secret of the Church's life. This book has elicited an unusual number of warm commendations from those who have read it and seems to meet a distinct need for a treatment of the great enterprise of the Church,

not from the limited viewpoint of a particular field, but from a study of God's plan for the world which is the foundation and source of that enterprise. One diocesan educational secretary writes: "You have presented, as never before has been done, the fundamental needs and opportunities of our Church life of today". The president of the Girls' Friendly Society in a Western diocese is urging all the local chapters to study *The Church's Life* next year. The author has strong convictions, and a splendid, inspiring faith in God and in the Church.

How Can We Know the Way?

The author, Dr. Wm. H. Jefferys, is another outstanding layman who was for many years, until ill health compelled him to return, a medical missionary in China and has since been the head of one of our most successful large city missions. We quote from the preface:

We are very fortunate to have just at this time when larger educational plans are being laid to meet the new demands, a book that shows so clearly that the purpose of all education in the Church, be it stamped with the mark of the Department of Missions, Religious Education, or Social Service, must be the establishment of the Kingdom of God on earth. . . . There can be no doubt in the mind of anyone who has considered the matter at all carefully, that Jesus' main purpose in His earthly ministry is to show the Kingdom of God to His disciples so that they may go out and establish that Kingdom on earth. . . . Dr. Jefferys' book is suggestive and practical and withal eminently spiritual.

Dr. Wm. C. Sturgis, who has been on leave of absence for a year, observing Anglican and American work in the Orient, will return about July first.

E. E. PIPER.

THE SILENT MISSION

Foreword

By Preston Barr, Jr.

THIS is my first attempt at writing for any periodical, so I ask the indulgence of the kind readers of this magazine to bear patiently with me, and I shall try to acquaint them with the facts concerning one of the least known, but none the less important branches of the Church's missionary work—the silent missions.

For the last few years since I first saw a service conducted in the finger-spelling and sign language of the deaf, by the Reverend George H. Hefflon, a deaf missionary, under whom I am now a lay-reader, I have noticed that the missionary work among the deaf people in the United States is not regularly reported in any of the Church periodicals, so far as I know. It is a serious matter to the twelve missionaries and their lay-readers not to have their great work better known by the Church at large, so I have come forward with the purpose to report their work regularly so that the Church will come to know their needs better.

I am indebted to the Reverend H. Lorraine Tracy, a missionary to the deaf in the Province of Sewanee, for his booklet on the *Church Mission to the Deaf*, from which I take the liberty of quoting some facts concerning the general missionary work among deaf people:

"By the 'deaf' as a class is usually meant only those who cannot hear the voice, and who, having been thus disabled from birth or early childhood, cannot attend ordinary schools but must be taught by special methods. The number of deaf people in the United States is about 85,000. . . . The Church, through its missions to the deaf, endeavors to provide for all the silent people the opportunities for

religious worship and instruction, intellectual and social enjoyment, and pastoral care. In cities and towns congregations are formed, and in the isolated country places individuals are visited and cheered. The poor, sick and distressed everywhere are comforted and relieved, and uneducated children, when discovered, are sent to the schools. It is and always will remain a mission to individuals.

. . . Although the missions are under the control of the Protestant Episcopal Church, they serve and appeal to all, irrespective of condition, race or denomination. With a few exceptions other religious bodies recognize their liberal principles and their broad scope of usefulness and, admitting that the deaf are too scattered and too few for denominational divisions, accord them their warm approval. The services of the Book of Common Prayer are always used by the missionaries. The beauty of these services appeals strongly to those who 'hear with the eye'. The loss of the sense of hearing deprives the deaf of the service of denominational churches. The Prayer Book in his hands provides the essentials of the Church service. Here the hearing and the deaf may join the common worship. This is possible, but the services in the language of signs are always pleasing and highly enjoyed by the deaf. At some of the larger missions vested choirs are employed. A more beautiful and appealing sight than that of a vested choir of deaf leading in the responsive parts of the services and rendering such familiar hymns as *Nearer, My God, to Thee*, *Lead Kindly Light*, *Just As I Am*, etc., can hardly be imagined.

The Silent Mission

"Lectures, sometimes illustrated with lantern slides and motion pictures, are given from time to time when machines can be had, and social gatherings and reunions of all kinds are encouraged.

"The Church assumes the greater part of the financial burden. The deaf give all that it is possible for them to give, bearing in mind the meagre wages they obtain. Much more, however, is needed to carry on the general missionary work to its full capacity. The missions must depend, therefore, upon the offerings of churches, and donations from Church organizations and individuals. The expenses of the work bear heavily upon the missionaries. They must travel constantly, and their respective

fields cover many thousands of square miles. They must meet such items as railroad and omnibus fares, hotel, printing, postage, and stationery bills, express and telegraph charges, and also be prepared at all times to extend needed alms. Regular donations are generally made on the Twelfth Sunday after Trinity and the Third Sunday in Advent, upon which days the Gospels tell of miracles of healing the deaf by our Saviour."

The above excerpts will give the readers a general outline of the work carried on by the twelve missionaries, all of whom are themselves deaf, and their lay-readers, who help them whenever needed. It is my purpose to write a series of articles descriptive of the history and progress of the work.

NEWS AND NOTES

SOME time ago an appeal for Christmas-tree ornaments for our mission at Cape Mount, Liberia, appeared in these columns. The response was so generous that it was sufficient to provide for no less than five Christmas-trees, including the two new stations of Bendoo and Balmah. In a letter just received from Cape Mount Miss Agnes Willing says, "I made a list of all the people who contributed to the boxes but it was most unfortunately lost in the Christmas rush, so would you be kind to us once more and give to everyone, through THE SPIRIT OF MISSIONS, our sincerest thanks for their generous help? I know that the expressions of delight on the faces of the natives—many of whom were seeing a Christmas-tree for the first time—would be sufficient reward to those who had helped us. We were so overjoyed with the Christmas things that we gave a little party at the hospital on Christmas Eve and everyone declared that they had never spent such a happy Christmas before."

THE venerable New York Bible Society, which for more than fifty years had its headquarters in the old Bible House, has moved into its new home at 5 East Forty-eighth Street, New York City. The beautiful new building is a gift to the society from the estate of Mr. James Talcott. It will be dedicated on April twenty-fifth in the Collegiate Church of Saint Nicholas with appropriate ceremonies at which Governor Miller of New York will be the principal speaker.

Since it was established in 1809 the society has distributed copies of the Holy Scriptures printed in fifty-three languages, including Turkish, Croatian, Esthonian, Lettish, Icelandic, Syrian, Gaelic, many dialects of the American Indians and two—the Bulu and Zulu—of the African tribes. The society also publishes six different editions of the Bible for the blind, including the King James version in the new universal type, printed in cooperation with the American Library Association.

THROUGH an unfortunate error the admirable account of the Nation-Wide Campaign in Rhode Island which was given in the April SPIRIT OF MISSIONS (page 267) appeared without the name of the author. It was written by Bishop Perry, to whose cordial cooperation and unflagging interest and energy much of the success of the campaign was due.

ON the third of April fire swept over a large area of Tokyo, Japan. The part of the city burned was largely a business section, but many dwellings were destroyed and thousands of people rendered homeless. In answer to a cable message from Doctor Wood, executive secretary of the Department of Missions, Bishop McKim assures us that none of the mission buildings was damaged.

AT last the long-deferred hopes of the Japanese Christians in Hiro-saki for a church have been fulfilled. That is, the building is complete. It still lacks suitable furnishing. For the present the equipment of the old building will be made to do duty in the new. The Reverend S. H. Nichols writes: "We have moved the old furnishings into the new church. The Christians carried everything themselves. The first hymns and prayers in the new building were memorably happy. The building is fine."

SAIN'T TIMOTHY'S MISSION, Alaska, is in great need of reading matter. Books and magazines—especially illustrated periodicals—should be mailed to "Saint Timothy's Mission, Saint Timothy's, Alaska", where they will be most gladly received. Saint Timothy's has arrived at the distinction of having a postoffice of its own and mail goes in as a rule via Eagle and Chicken. It is the youngest and most difficult of access of the chain of missions in the Tanana Valley under the care of the Reverend F. B. Drane.

ON Easter morning there was a celebration of the Holy Communion in the chapel of the Church Missions House for Spanish-speaking people. So far as we know this is the first service to be held in this chapel on a Sunday.

THE Chinese Student Volunteer Movement observed the week of March 28-April 3 as a Week of Recruiting for the Ministry in the schools of China. The purpose of this week, as set forth by the bulletin issued by the executive committee, was "to lead all students to consider underlying principles in the choice of a life work; to show all students the great work which the Church has done and the greater work it will do in China, and through personal interviews to encourage qualified students to decide to prepare for the ministry." In the week of recruiting held last year one hundred and thirty-one students made such a decision and it is hoped that this year will show at least as good results, but the aim of the movement is not so much for number as for well-qualified men.

THE Church School of Saint John's parish, Hagerstown, Maryland, the Reverend S. Hilton Orrick, rector, made a splendid record this year with an Easter Offering of more than \$200. There are about one hundred and fifty children in the school, most of them in moderate circumstances. The children held sales of valentines, Easter baskets and candy, worked in gardens and did numerous odd jobs to earn the money. An "auto race" from New York to San Francisco and back, in which autos cut from advertisements traveled over a road made of black tape, added interest to the raising of the money. In addition to the offering the children sold nearly three hundred copies of the Lenten Offering Number of THE SPIRIT OF MISSIONS and secured eight subscriptions.

PREPARATIONS for the observance of the one hundredth anniversary of the establishment of the Domestic and Foreign Missionary Society, which falls in October of this year, are well under way. Doctor John W. Wood, executive secretary of the Department of Missions, is chairman of the central committee to formulate plans. We hope soon to give our readers definite information as to the programme prepared by this committee. Meanwhile we shall be grateful if any of our readers who can put us in touch with sources of information—old letters, pictures or data of any sort—bearing on the early years of the Society will get into communication with us. Material regarding the fifteen years (1821-36) which antedate the first issue of *THE SPIRIT OF MISSIONS* will be especially useful. The November issue of *THE SPIRIT OF MISSIONS* will be a Centennial Number and matter of this sort will be most valuable in preparing it. Anything entrusted to our care will be carefully guarded and returned to the owners if desired. Kindly address correspondence to The Editor.

FROM All Saints' Church, Guan-
tanamo, Cuba, comes this happy
report. Miss Ashhurst writes: "We
had a very busy and joyful Easter,
clear weather, great crowds and lovely
services. The church never before
looked so pretty, I think".

THE cordial response to our request
in the April issue for copies of the
March *SPIRIT OF MISSIONS* has re-
lieved an embarrassing situation. Will
all those who so kindly took the time
and trouble to send copies to us accept
our grateful thanks for this courtesy?

ON Monday, April eleventh, Miss
Agnes Hall, of Elgin, Ill., begins
her work as secretary for women stu-
dents of the Department of Religious
Education. Miss Hall is a graduate

of the University of Wisconsin and
of the New York Y. W. C. A. Train-
ing School. While at the latter she
specialized in religious education at
Teachers College, writing her thesis on
the Christian Nurture Work of our
General Board of Religious Education.
Miss Hall has been local Y. W. C. A.
secretary at the Universities of Chi-
cago and Wisconsin and field student
secretary for the north central field
under the national board of Y. W. C.
A.'s. Thus she comes to the staff of
the Presiding Bishop and Council with
much experience in her favor. Her
office will be at 289 Fourth Avenue.

MISSIONARY SPEAKERS

FOR the convenience of those arranging
missionary meetings, the following list of
clergy and other missionary workers avail-
able as speakers is published.

It is hoped that, so far as possible, pro-
vision will be made for the travel expenses
of speakers.

The secretaries of the Department of Mis-
sions are always ready, so far as possible,
to respond to requests to speak upon the
Church's general work at home and abroad.
Address each officer personally at 281 Fourth
Avenue, New York City.

When no address is given, requests for the
services of the speakers should be addressed
to Dr. John W. Wood, 281 Fourth Avenue,
New York City.

ALASKA

The Reverend E. P. Ziegler.
The Reverend Guy D. Christian.

CHINA

The Reverend Lloyd R. Craighill.
The Reverend John Magee.
Miss Alice Gregg.
Dr. S. V. Chu.
The Reverend Y. Y. Tsu, Ph.D.
The Reverend C. F. McRae.
The Reverend H. A. McNulty.

HONOLULU

The Reverend Y. T. Kong.

JAPAN

The Reverend W. J. Cuthbert.
The Reverend P. K. Goto.
Miss Irene P. Mann.
The Reverend Norman S. Binsted.
The Reverend F. C. Meredith.

PHILIPPINE ISLANDS

Mrs. A. B. Parson.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



THE PELICAN AT ANVIK, ALASKA

BIRTHDAY THANK OFFERING

THE boys and girls of the Church will present to Bishop Rowe a new engine for the famous *Pelican*. This will be accomplished by means of the Birthday Thank Offering.

The Birthday Thank Offering is a money offering made by the boys and girls, young people, officers and teachers of the Church Schools and Church School Service League. "Birthday" because the offering of each individual is given on the Sunday nearest his birthday, or on Whitsunday, the birthday of the Church; "Thank Offering" in grateful recognition of God's loving protection and care during the year that has passed. The amount given is usually the number of cents, nickels, dimes, or dollars corresponding to the number of his years.

For many years it has been the custom in certain Church Schools for children to give a Birthday Offering

each year. This has been applied to some cause chosen locally.

When at the time of the General Convention in Detroit, 1919, the Junior Auxiliary had separated from the Woman's Auxiliary, it automatically ceased having a part in the United Thank Offering of the women of the Church. Therefore, in place of the United Thank Offering, it was resolved that a general Birthday Thank Offering should be proposed for all the boys and girls of the Church. The commission of the Junior Auxiliary and Church School Service League heartily endorsed the plan, and recommended that the offering be presented in each parish on Whitsunday and offered at a special service at each General Convention.

It was further proposed that during each triennium some interesting project, chosen because of its special



BISHOP ROWE VISITING AN INDIAN FISH CAMP ON THE YUKON
The Bishop has just landed from the "Pelican" and is talking to one of his many friends

appeal to young people, should be presented to the Church Schools as the object of their offering. This plan was approved by the Department of Religious Education in October, 1920.

Just now our thoughts are turning to the twenty-fifth anniversary of Bishop Rowe's consecration as bishop of Alaska. What could be more fitting than to ask our boys and girls to have a share in his work? How familiar we are with the trips of the *Pelican*! Up and down the Yukon and its tributaries has gone the staunch little launch, carrying Bishop Rowe and the late beloved Archdeacon Stuck on their errands of love and mercy. The time has come when the launch needs overhauling, therefore the commission has chosen as the object for the Birthday Thank Offering for the

triennium 1919-1922, the purchase of a new engine and other fittings for the *Pelican*. The cost of this will be between three and four thousand dollars. Any surplus will be used for the work in Alaska.

Individual birthday offerings may be small, yet when all the offerings of *all* the boys and girls of the Church are taken together the sum will be great. So we hope that every boy and girl and every "grown-up" connected with the Church School and the Church School Service League will, in the next two years, make a thank offering, either on his own birthday or on Whitsunday, the birthday of the Church. As a result Bishop Rowe will have a strong new engine for the *Pelican* that will help him to extend Christ's Kingdom in Alaska.

ALmighty God and Heavenly Father, pour Thy Spirit upon Thy Church, that we may indeed go forth to preach the Gospel to every creature; stir up the hearts of Thy children to do more, give more, and love more in Thy Name: send Thy blessing upon the bishop and the people of Alaska and hasten the time when Thy Kingdom shall come in all the world, through Jesus Christ, our blessed Lord and Saviour. Amen.



STUDENTS' CONFERENCE AT SEWANEE, MARCH 11-13, 1921

A NEW TYPE OF STUDENT CONFERENCE

A NEW type of conference for our Church students is being developed by the National Student Council. It was ordered by that council at its meeting in Chicago last May when the constitution was revised. National meetings were felt to be too expensive to be held more than once in three years, so they were provided for in connection with General Convention and in the intervening years representatives of each important student body in a province are to be called together in conference.

The first three conferences of this type will have met before summer vacation this year. The students of the Southwest were summoned to Houston, Texas, January 22-24, to meet in conjunction with the diocesan Student Council of Texas, which annually draws over one hundred students into a two days' session. In this case the few students who came from outside the diocese met for a business session

with representatives of the larger Texas meeting after adjournment.

The next conference was the one pictured above. Fifteen colleges and universities of the province of Sewanee sent representatives to the University of the South, March 11-13, where they were most delightfully entertained. The conference began Friday night, had three sessions Saturday and two Sunday, with committee meetings before Church Sunday morning. It was a very spirited affair, with few addresses. The students vigorously discussed plans for Church work in the colleges and came to their own conclusions, which a "findings committee" embodied in a formal report.

The third meeting will be held at Saint Stephen's College, May 6-7-8, for the students of the province of New York and New Jersey. At the present writing twenty-seven colleges and universities have been invited to send delegates. It is well to take this



ONE OF THE VIEWS FROM THE MOUNTAIN, SEWANEE

opportunity to make grateful acknowledgment of the generous service our Church colleges are rendering the cause by entertaining these conferences.

The two conferences so far held have shown a disposition to subdivide the country still further so that more students may share in the benefits of the meetings. Thus a cycle of conferences may develop, one year diocesan or regional meetings, largely inspirational in character, with many speakers, the next year provincial conferences with few speakers and much deliberation, and the third year a country-wide meeting of the National Student Council, legislative in character.

RECRUITING AMONG WOMEN STUDENTS

MISS HELEN HENDRICKS of the Woman's Auxiliary has just made a journey through the South, beginning at the end of January in Texas, and visiting colleges there and in Louisiana, Mississippi, Tennessee, Kentucky, Virginia, North and South Carolina, Alabama, Georgia and Florida. While Miss Hendricks' primary object was recruiting women for Church work, she has proved herself a most successful organizer of Church work among students and we are going to hear much in the future from the colleges she has visited.



PANORAMA OF THE UNIVERSITY OF THE SOUTH, SEWANEE

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

CHURCH MISSION OF HELP

By Mary Willcox Glenn

FATHER HUNTINGTON gave the name. The name defines a purpose and depicts a process. The purpose, to bring back into relation with God's Will wilful youth whose wings of desire have carried them in a reckless pursuit of happiness and liberty into a cage against whose bars those wings have been broken. The process, step by step, to learn what drives youth to seek happiness in ways that lead to a forfeiture of freedom, and then, through God's Grace, to use the acquired knowledge as a means towards their liberation.

Church Mission of Help can lay no claim to originality of effort. It registers merely a renewed conviction that the Church in each generation must safeguard its young people, and through drawing freshly upon its own limitless store of revivifying energy break the powers of evil. Church Mission of Help, moreover, is but one of the organized forces within the Church which work consciously and steadily to prevent and to lessen the grip of evil living. Its efforts, furthermore, do but supplement the stream of discerning help, which often in unpremeditated ways flows out from rectory and parish house and through ordered Christian homes. As a society it does, however, call on Church people to face meditatively and sacrificially the whole task involved in the restoring of individual, broken lives, and through its national council it works gradually to extend its service into every diocese.

Since the first society of the name was organized in the diocese of New York in 1911, the cardinal principle has been to ground service on care for individual souls. Every effort made in any diocese to arouse the Church to the importance of the work should grow out of a first-hand knowledge of concrete situations which involve the well-being of individual girls and young women, which point to the gravity and complexity of their case. When work in any diocese is definitely organized it must be realized that results cannot be quickly won. Medical and mental diagnoses must be made of a girl who comes or is brought to the society and whose faulty heredity has lessened or overthrown her power to resist the influences of a sordid environment. No promising plan can be outlined, likely to reach the core of her need, until there is an understanding of her antecedents, until her bent of mind, her temperament, have been considered, the grip of old, evil associates weighed, her lack of initiative, of ability to assume responsibility, gauged. When a knowledge of her, herself, is gained, that knowledge should, if it is to be used creatively, help in the shaping of a plan of treatment, which while offering new conditions of living will not ignore the strength of old predilections, the pull of habit. It must never be forgotten that the processes of healthy substitution are slow in most instances but not the less effective.

When the Church Mission of Help is organized in a diocese in which there are but limited resources for the carrying out of plans of social treatment, those responsible for making plans to meet the individual needs of girls will be brought sharply to face defeat of effort. Suitable temporary homes; permanent shelters; specialized clinics; effectively organized courts and probation service; suitable and enforced laws, these, and various other social means of redress, are assumed to be offered by society in seasoned communities for the adequate protection and reformation of its weaker members. The experienced, well-trained social worker knows that in no community is there sufficient provision of social agencies to meet its needs, that in none has the will to make financial sacrifice kept pace with the cost of community salvage and of social insurance and prevention. But the trained worker can find in the community partially aroused by the call for a wide variety of social agencies and facilities an appreciation of his programme which as yet is Greek to the socially backward small city or open country. The isolated Church Mission of Help worker will often need to make explicit what are the results of failure to provide hospital and other forms of institutional care, and protection, through adequately enforced laws.

Essential though institutions and laws may be, they nevertheless are but instruments of service. In firm hands they can be made to hew clean. In hands which lack nice direction, whose masters have neither spiritual insight nor vigor, they may serve to stimulate the recalcitrant to find new ways of eluding the reformer's zeal. A Church Mission of Help in a diocese which as yet has no facilities for the institutional treatment of the wayward may learn afresh and be able to teach the societies in the more socially favored sections of the United States that Christian morality is attained through

the individual's entering upon the way of righteousness, the way, alike for server and for served, without whose mutual following there is "no going". That in fact should be the Christian social worker's "road hymn for the start". Sung with faith and vigor there will follow a freshness of endeavor to meet a girl's need, a creative effort to be her rescuer, which will uncover latent resources of good will within the membership of the Church; the skill, hitherto untapped, of physician, lawyer, teacher, employer, homemaker. An aroused conscience will lead the socially backward community to realize its own lack and to make provision for the relief and rescue of its weak and threatened members.

In its advance the Church Mission of Help must be practical, must emphasize the importance of a relearning, with power, of adaptation to modern requirements, the dual lesson the mediaeval Church taught its members through its great organizer, Saint Bernard, its glorious revivalist, Saint Francis. The one proved that Christian men and women can be brought to make provision for their sick in hospitals, the other, that charity is a force which can reinvigorate the life of the common people and make their homes a nursery for the God-fearing.

The fundamental principle, that the Church Mission of Help in essence is the reaching out of one trained, consecrated human being to meet the realized need of some other, younger person, who should be saved, leads naturally to another principle. The incentive to the service must come from parish life; the parish must provide workers, means for the conduct of the work, normal Church activity into which rescued youth may be absorbed. The parish, in turn, should draw on the Church Mission of Help to help in the rescue of its young people.

Father Huntington, a priest at work on the congested, lower east side of New York, heard the Church's call to

Department of Christian Social Service

fight the social evil through the rescue of the individual sufferer. Dr. Manning, rector of a city parish, responded to the challenge, made possible a study to show the responsibility of the Church towards the wayward girl, and used the results of the study as a means to elicit the support of Church members. As the society has developed in New York and elsewhere its experiences have been that the only sound method of advance is through recognizing the parish as the basis of its strength. This lesson was learned before the Church Service League was organized.

One ardent advocate may be the medium for bringing the Church Mission of Help into living relation with a parish, and for using the experience the society is accumulating to advantage in the formulation of a parochial programme of prevention. Such a person can be called on to act as a representative on the parochial Church Service League. In some other parish the precedent established by the society in the dioceses of New York and Long Island may be followed, namely: for the rector to call together interested parishioners to form a group which will offer intercessions in behalf of individuals and the work as a whole, and be ready to provide material assistance and to give personal service through the diocesan or branch office.

Emphasis has been put this year on the importance of adding to the number of people who appreciate what is involved in the Church's making a winning fight against social evils. The national council to this end held a three-day institute in New York in January, 1921, which was attended by women from eleven dioceses, in six of which societies of the Church Mission of Help were then established. Subjects discussed included the spiritual approach; the physical and the psychical, the mental and the moral; the industrial problems to be faced in laying a groundwork for treatment; and the

ultimate goal, the safeguarding of family life. This summer the Church Mission of Help representatives will conduct courses in a number of the Church summer schools, as, for instance, at Wellesley, Princeton and Sewanee.

Using the parish as it does as the source of energy, participating, as is its aim, in parochial activity, puts upon the Church Mission of Help, the youngest and least widely established of the constituent members of the national committee of the Church Service League, a peculiar responsibility for finding ways of working together with the more firmly rooted national Church societies. The Church Service League has urged the importance of cooperation between the Girl's Friendly Society, the Guild of Saint Barnabas for Nurses, and the Church Mission of Help. Plans are in the making to further helpful contacts through national, diocesan, and parochial conferences. It is easy to visualize how the Girl's Friendly Society and the Church Mission of Help can complement each other's work and learn together what is the extent of the problem they are jointly facing, and where the work of the one fits into the work of the other, where it is sharply differentiated. With a gain in momentum for both, the two can grow side by side and through shared parochial life, can answer, without hesitation, "No", to the question, "Do they duplicate?"

The Church Mission of Help needs the Saint Barnabas Guild as it believes the Guild needs to use the Church Mission of Help, as an outlet for Christian service. The Churchwoman as nurse in hospital and private practice has a special opportunity of weighing the ravages of sin, of reaching the young woman, and it may be man, at a moment of vital decision, of overwhelming need of wise counsel. No one who has been brought face to face with young maternity in the ward of a lying-in hospital can fail to appre-

ciate the gravity of the decisions that the nurse, in spite of herself, is forced to help make.

Church Mission of Help needs the cooperation not only of those societies which meet the call of the woman and girl, but of the Brotherhood of Saint Andrew. Since the first contact was made with a betrayed girl it has known that the Church must get at the heart of the man's, as well as of the girl's, problem. One is no more sorely in need of help than the other. The saving of one involves the saving of the other. Surely together these two arms of service can work to safeguard family life. By matching experiences and by interchange of personal effort they may more truly build into the lives of young people a conception of the sanctity of marriage and of the privilege of parenthood, which will result in Christian homes.

Efforts, however, towards correlation carry an insidious risk. Programmes, in the process of becoming, tend to slip adroitly in between their several formulators and to offer the shadow rather than the substance of cooperation. The unsubstantial so cleverly simulates the real stuff at times that only after the separated groups have set to work in good faith to carry out honest intentions do they find that they lack a clear conception of how they are to use each other. Here again the Church Mission of Help prays that it may have grace to be practical, that it may base plans not on abstractions but on concrete situations. Its workers in parish, in hospital, in clinic, in court, in reformatory, in the open country, the small town, the city, are finding more girls who should be reached than time allows, more situations involved than they can meet, more call for powers of discernment than they have mastered.

The Church Mission of Help prayer teaches the workers to ask for a right understanding of their relationship to one another. A beginning of right un-

derstanding must be made within the several organizations of the Church, itself, through an effective draft on each other's strength of personality, if there is to be, as the prayer pleads, a right instruction of the Church's tempted "little ones" and a leading of these to resist the world's corruption.

Healthy growth in the number of diocesan societies must come as the result of a conviction on the part of the bishop and of a group of devoted Church men and women within a specific diocese* that such work must be undertaken and must be adequately financed. The office of the national council*, 1133 Broadway, New York, N. Y., wishes to get into correspondence with any Church person in the domestic or foreign field who is interested in learning what the society is, how organization may be effected. The organizing secretary, Miss Elsie J. Morrell, is ready to visit dioceses which are considering organization.

Extension must necessarily wait on the enlistment of consecrated Church women with a background of experience, and with native gifts of insight and discrimination, which adapt them to take readily the training essential to sound work. Such women are beginning to offer themselves; more will follow.

The mission field undoubtedly needs the Church Mission of Help as an instrumentality through which the power of Christ's Incarnation can reach out to uplift the wayward or the fallen. Perhaps as the organizing of the society comes under consideration in some missionary diocese, it may be apprehended that the wayward of native stock will need its service less than the foreign dweller whose ignominious life refutes the teachings of the missionary and calls in question the power of Christ's gospel.

*The national council of the Church Mission of Help is affiliated with the Department of Christian Social Service of the Presiding Bishop and Council. Its support is derived from an appropriation from the Council.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

WE NEED THE OPPORTUNITY

THE question is constantly arising in connection with the work of this Department as to whether the obligation to contribute in money or kind is fulfilled when the quota of the parish or diocese has been met. Sometimes it comes from contributors who have met what they feel to be their full share of the parish quota, at other times from those who are responsible to the diocese or general Church for the full payment of the parish or diocesan quota. But from whatever source the question comes, it is substantially the same in principle.

The particular question which has called forth this statement is in connection with the box-work or supply department of the Woman's Auxiliary, which almost from the beginning of its activities has been one of the principal features of the Auxiliary's service in the Church and has been one of its most valuable contributions to the relief of real need.

The demand that is made by the parish upon the local branch of the Auxiliary to aid in meeting the parish quota, and the response which its members have, as always, loyally made to the call, have seemed to some to make unreasonable, if not impossible, a continuance of this feature of their work, which in many cases has cost them not alone their labor of love but a considerable expenditure of money. In some cases the Auxiliary may not be able to continue the old contribution of an annual box to some field of need. And in such cases, and where the parish is actually unable to meet

its quota without the aid of the Auxiliary, perhaps their first duty is to the parish. Though even in such instances it must not be forgotten that the members have—if the ideal of an every-member contribution through the regular offerings of the parish has been realized—fulfilled their personal obligations to the parish, and as an Auxiliary to the Presiding Bishop and Council, and not to the parish, are free from further debt to the parish. Whatever they choose to do further is a purely voluntary act, so far as the claims of the parish are concerned.

But the question is far more vital than the relative obligations of the members of the Church and its agencies to parish, diocese or general Church. It inevitably raises other and deeper questions.

As for example:

Is it possible ever to budget all the needs of the Church in a lump sum, previously determined upon in the shape of a quota of definite obligations? Must not the individual and emergent needs of the Church's beneficiaries always remain an indeterminate quantity? Can the good Samaritan ever make ample provision beforehand for the wounded and needy strangers on life's Jericho roads? And if so, is it desirable? If men and women are to keep human and warmly loving in their ministrations, must they not always have in store a large measure of uncovenanted mercies upon which they may draw for the supply of unexpected demands upon their sympathies?

Department of the Nation-Wide Campaign

The *Survey* which brought forth \$66,000,000 of estimated needs, only \$42,000,000 of which were incorporated by the commission appointed by General Convention into a budget, and only about \$4,000,000 of which were provided for by the first year's contributions of the people to the general work of the Church, took no account of famine, earthquake, fire or storm. Nor of the personal needs such as are aided by the box-work of the Woman's Auxiliary. And if it had, or if it had been possible, the life of the Church would be immeasurably poorer. We still need the warm, human, personal touch that is the direct response to the individual and immediate cry of need. Our regular contributions for the support of the ministry or institutions of the Church will not be made poorer by our immediate response to such cries. Our normal ministrations are dependent upon such response, if they are to continue vital and spiritual, rather than mechanical and perfunctory. However necessary machinery may be for the performance of duty, duty is dead without the spirit, as well as the act, of charity. And the spirit can never be exhausted by the most scrupulous performance of routine duty.

Not only in the necessary work which the Auxiliary is doing for the relief of unbudgeted needs, such as is

represented by their love-work in these annual boxes, but in all the work of the Church there ought to be, and must ever be, opportunity for this sort of personal and uncovenanted service. We must hold ourselves open to appeals other and more personal than those which are included in the Church's annual budgets of appropriation for fixed needs. We need the opportunity, even if the needy should cease to need us. Nothing that the Presiding Bishop and Council, or its agents of the Department of the Nation-Wide Campaign, have said or may say, should be interpreted as counseling a repudiation of any worthy appeal for the relief of real need. The resources and the generosity of the people of this Church are not so limited as not to leave room for a ready response from someone or ones to every such need. We shall never budget all such needs. We cannot if we would. We would not if we could. *We* need the touch of personal sympathy ourselves, as well as those who are touched. In the words of Browning:

You may weep o'er a red-headed boy,
sick of a fever,
If you but touch him;
But a million-sick—

As well weep over the rule of three.

To the extent of our *ability* to help *beyond* our just payment of *debt*, with a generosity measured by the Cross of Christ, we are still *debtors*.

GET READY! GET SET!! GO!!!

YOU asked for a story of our following up the Nation-Wide Campaign last fall. The *National* programme is the story. We had determined to follow this exactly. And we very nearly succeeded.

But there is a "secret" of our success. It is this: "Get ready" in the summer; "get set" when you receive hints or advance information through Church papers, conferences, etc.; "go" the instant you receive orders from National headquarters. You cannot wait until bulletins, etc., reach you before making your plans, and keep up.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

REGARDING DESIGNATED GIFTS

COMPLAINT is quite frequently made that gifts designated for certain individuals or certain work have not reached their destinations. The treasurer takes this opportunity to assure all of our generous friends that every dollar coming into his possession designated for a certain purpose is used for that purpose. This does not mean, however, that in every such case a check for the amount of the gift is sent to the field.

At its October meeting the Council adopts a budget for the ensuing year and under its ruling of February 16, 1921, reported in the April number of THE SPIRIT OF MISSIONS, gifts designated for any item contained in the budget are credited against the Nation-Wide Campaign quota of the diocese and parish. Such gifts, however, do not increase the amount of money which will go during the year to the specified object, but are credited to that item in the budget, and thus the Council is relieved to the extent of the gift, of the necessity of raising the money to meet that item. Better still, if the money has already been raised, it is released for use in some other way.

Any donor can, if desired, make a gift for any purpose for which appropriation has been made, and can specify that such gift shall be *in addition to the appropriation*. In such case the money is promptly sent forward without affecting the usual payments under the appropriation, but no credit can be given to the parish

or diocese. In other words, the gift becomes a "special".

The difficulties which have arisen seem to be due to the desire of the donor that the gift should be in addition to the appropriation, and the desire of the parish treasurer that credit for the gift should be allowed. As will be readily seen, these two desires are in conflict and only one can be carried out. The treasurer welcomes gifts of either kind, but must have clear instructions as to the class in which the contribution belongs in order that he may carry out the wishes of the giver.

AN ANNOUNCEMENT

THE treasurer suggested some time ago to the Woman's Auxiliary that it might be advisable for the diocesan treasurers of the United Thank Offering to forward to him from time to time the collections for the 1922 offering, in order that the money might be invested, at present favorable rates, in United States Government Securities, thus increasing the amount of the offering. In response to this suggestion, the sum of \$18,338.11 has been received and invested in United States Government Securities, due March 15th, 1922, at 5¾ per cent. The total is made up from the following dioceses:

New York	\$11,028.05
Southern Virginia	2,373.56
Albany	2,000.00
Kentucky	2,100.00
Miscellaneous small amounts	836.50

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Educational Division, Department of Missions, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Alaska

- 800 The Borderland of the Pole. 5c.
- 810 The Arctic Hospital. 10c.

Brazil

- 525 Under the Southern Cross. 5c.

China

- 210 Help Us Open the Gates of Nanchang.
- 247 Practical Ideals in Medical Missions. 5c.
- 251 For the Women of Ichang.
- 279 St. John's University, A Power House of Leadership.
- 280 Saint Mary's Hall for Girls, Shanghai.

Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.

Japan

- 303 Saint Agnes's, Kyoto.
- 329 The Purpose and Hope of Shitaya Mission, Tokyo.

Liberia

- 100 Our Foothold in Africa.

Panama Canal Zone

- 576 When Dreams Come True.

United States

INDIANS

- 600 The First Americans.
- 607 Bishop Hare's Schools.

NEGROES

- 700 The Church and the Negro.
- 3097 The Church and the Negro.

FOREIGN-BORN PEOPLES IN U. S.

- 1501 The Eastern Orthodox Church. 10c.
- 1504 E Pluribus Unum: The Christian Americanization of Aliens.
- 1505 What to Do for Christian Americanization.
- 1506 Foreign-born Americans. (Illus. book.) 50c.
- 1507 Immigrant Chart. 5c.
- 1510 The Czecho-Slovaks. 10c.
- 1515 Americans All. (Poems.) 5c.
- 1520 How to Reach the Foreign-born.
- 1521 Descriptive Circular—The Christian East.
- 1522 Circular Descriptive of Foreign-born Americans.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.

Miscellaneous

- 901 A Soldier's Vision of Missions.
- 916 Designated and Special Gifts.
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 969 The Church and the World.
- 978 At Home.
- 979 Abroad.
- 1252 50,000 Miles in Fifty Minutes. 5c.

Educational Division, Department of Missions

- Church Dictionary. 25c.
- 3000 A Service for Missionary Day.
- 3054 Mission Study Meetings.
- 3060 Mission Study Class: Place and Value.
- 3094 Ten Missionary Stories. 10c.

The Woman's Auxiliary

- W.A. 1 Suggestions for Service.
- W.A. 12 Organization of Supply Department.
- W.A. 15 New Plans.
- W.A. 16 A Bit of History. 5c.
- W.A. 17 What the Auxiliary Can Do for Religious Education.
- W.A. 26 A Devotional Exercise.
- W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c. a set.
- W.A. 100 U. T. O. Resolution and Prayer Card.
- W.A. 102 How Are We Giving to Our U.T.O.?
- W.A. 103 The Little Blue Box.
- W.A. 105 The Mighty Cent.
- W.A. 106 From Small Beginnings.
- W.A. 113 Helps for U. T. O. Treasurers.
- W.A. 116 Spiritual Value of the U. T. O.
- W.A. 117 United Thank Offering Catechism.
- W.A. 121 Prayer for the Woman's Auxiliary.
- W.A. 122 A Half Century of Progress.
- W.A. 123 Church Service League Prayer Card.
- W.A. 124 U. T. O. An Interpretation.
- W.A. 125 Pageant—The Awaiting World.
- W.A. 127 The Challenge of the Church.
- W.A. 128 A Golden Jubilee.
- W.A. 129 Here and There in the Field.

Department of Religious Education

- 4001 Religious Education in the Church.
- 4400 Grade Conferences for Teachers of Christian Nurture. 50c.
- 4401 Teacher Training, Standard Course.
- 4402 Teacher Training, Plan for Partial Credit.
- 4403 Teacher Training, Field Plan.
- 4501 Little Helpers' Membership Card. 2c.
- 4502 Little Helpers' Prayers for Leaders.
- 4503 Little Helpers' Prayers for Parents.
- 4505 Prayer for Church School Service League.
- 4506 Little Helpers' Department of Church School.
- 4509 Little Helpers' Letters to the Parents.
- 4600 Some Questions Frequently Asked Concerning Public School Co-operation.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE GRAIN OF MUSTARD SEED

By Margaret Wentworth

THE grain of mustard seed may be said to have been the dominant thought of the Hankow diocesan convention of the Woman's Auxiliary this year, it having been used both by Mrs. Soule, the originator of the United Offering, from whom it was the pleasure of the delegates to hear at the business meeting and also by the preacher at the devotional meeting at Wuchang. The clergyman, the Reverend Mr. Hwang, is a Boone graduate, now at Saint John's, Hankow, and is diocesan secretary of the "China for Christ" movement. His father was also a priest, one of the earliest in this diocese.

The devotional meeting was held in Saint Michael's, Wuchang, one of the largest and best appointed of our parish churches, and it was filled to the doors. Later, in the hall below, some of Saint Hilda's girls gave the play *The Light* to a large and appreciative audience. I do not know why so many of us go on describing the Chinese as stolid when they have a dramatic ability and play of expression which often puts us more self-conscious Anglo-Saxons to shame. But better acquaintance with China changes many of our preconceived ideas!

On Monday, October twenty-fifth, Holy Communion was celebrated in the cathedral, Hankow, Bishop Roots officiating. The business meeting opened about 1.30 and much of it was taken up with reports from the delegates. Not understanding Chinese, I simply sat and marveled at the way

these women acquitted themselves, remembering how little education most of them have received and how short a time it is since they have taken part in proceedings in public. One speaker won applause when she said, "It is not true that one is ever too old to learn!" This same woman reported that in her parish, members of the Woman's Auxiliary take turns accompanying the Bible woman and assisting her and that most of them have learned to use their own words in praying. Most of the reports ended with the touching refrain "We are poor and weak; pray for us!"

For six years a determined effort has been made to raise money to establish a home for aged women workers of the diocese. The chairman of the committee, reporting that the money had been raised and the house bought, said prettily that in other years she had come to beg for money, this year she had come to thank them for it.

It was stated that, with the bishop's sanction, women delegates sat at the diocesan synod this year.

The women had raised \$878.22, one-fourth of which is disposed of by vote at this diocesan meeting. Of course, this year there is but one thought uppermost in China, and it was unanimously voted for famine relief. The meeting closed with the *Doxology* and I joined in it with all my heart. I felt that the Lord had indeed done great things for us already and that the tiny seed was growing into the great tree before our eyes.



GENERAL VIEW OF THE CHURCH GENERAL HOSPITAL, WUCHANG
From the architect's drawing

A PILGRIM

Making His Slow
Progress Toward the
Sacred Mountain



A LETTER FROM CHINA

By Mrs. R. H. Soule

ON our arrival in China last Fall we spent Sunday in Shanghai, which gave us a chance to see Saint Elizabeth's, and Saint Mary's, and Saint John's, and, oh, how thrilled I was! I had not imagined them half as large or as beautiful.

Then we took the boat up the Yangtse, passing so much of interest. With the captain was just our party of ten missionaries, among them Mr. Lanphear, who pointed out everything that I wanted to see.

We got off at Kiukiang and went right up to Kuling—that beauty spot of the world. There I spent four weeks and then Mr. and Mrs. Sherman escorted me down the hill. Mr. Goddard gave me tiffin at Kiukiang and showed me all the work, and on the river were Dr. and Mrs. Bliss and their dear little Teddy, now my nearest neighbors and kindest friends. For I live in the house for women nurses on the men's side of the Church General Hospital, with dear Miss Johnson, so efficient, but just now single-handed in her work. She gives the ether for every operation and assists; trains the twenty-one boy nurses, and has both medical and English classes for them; superintends all their work and accords their tasks; plays the organ at chapel every morning and evening; keeps house for us, drills the boys in singing

hymns and carols; gets through her breakfast at seven and seldom finishes her day's work by eight, oftener nine or nine-thirty. She has no stated time off, even a half day, though once in a while she can get to Hankow for a few hours' shopping. Her furlough is due in February but she has asked the bishop to let her stay till August so that Miss Bishop can finish at the Language School in Peking and have a month's rest before taking up her work. (Is some one else not coming out to help?)

After two weeks in Wuchang I went to Changsha and stayed with Deaconess Stewart. It is so quaint and interesting there. I saw more Chinese customs there than anywhere—a "filial son", with his little procession, prostrating himself every fourth or sixth step, for a pilgrimage that will last two years or more, and an interesting *Christian* wedding of two Chinese young people. I went to the reception.

Soon after my return to Wuchang, Mr. Machin went to help the famine sufferers for six weeks and I spent three of them with Mrs. Machin, though I came back here each Wednesday or Thursday and stayed till Saturday, in order to keep in touch with the people here and to have my class. I have a class of six of the boy nurses, in English; it is called advanced Eng-

The Woman's Auxiliary

lish because I cannot speak a word of Chinese and they are supposed to understand my explanations in English. It is pretty funny. We have some good laughs when we cannot understand each other and cannot explain; but I love the boys and they are so nice to me. How I wish for the first time in my life that I were younger, and could give ten years to this interesting mission. I never imagined it half as interesting as it is. And it is like a big family.

I have spent a night with Miss Wood in her New England home, and have seen beautiful Boone Library, which is to be enlarged.

We are all very glad that the hospital has come out to the good. Dr. Bliss does grandly and Miss Bliss runs a little factory for the convalescents and has set a good many of them on their feet already, and given them hope. She also makes caramels to get money to put water into the hospital. Then they can have steam heat, which the Chinese say they very much need; and, incidentally, every house on the compound can have water and heat, too (if they can get the money to put it in). I belong to a weekly sewing circle which takes orders, and is work-

ing for a fair, also for the running water, and since October \$400 has gone into the bank—just a nest egg, but it is a beginning, anyway.

In addition to the nurses' home for the boys, given by Mrs. Browning, ground has just been broken for a home for the girl nurses. The money for this is given by a niece, in memory of Mrs. Leonard, of Ohio, of whom the chapel is also a memorial.

Yesterday I went with Mrs. Bliss to the Temple of Hell (awful!), and then to the women's prayer meeting at Mrs. Sherman's. Today we go to the sewing at Mrs. Howe's. One of Miss Byerly's girls took me to Saint Mary's, Saint Mark's and Saint Michael's, and Miss Byerly took me to call on three families of Chinese ladies. Oh, how interesting it was! I have seen hardly anything of Miss Byerly, as she has not been well all the season, and able to do only what she *must*, not what she would *like*.

Christmas was wonderful here, and the hospital is so interesting; but I must not enter upon those topics. There isn't a stop in this letter, and wouldn't be if it were a hundred pages long. I never *can* stop when I begin on China.

THE WOMAN'S AUXILIARY OF HANKOW

By C. Y. Shu, Secretary

THE Woman's Auxiliary of the Hankow diocese held their annual meeting on the twenty-third of October, 1920. The Wuchang parishes gathered at Saint Michael's. The Reverend Harvey Hwang gave a stirring sermon on the China for Christ Movement. Refreshments were served to 350 women and a play called *Spreading the Light* was given by some of the Saint Hilda's girls in the parish hall below.

Simultaneously the parishes of Hankow and Hanyang and the delegates

from distant stations attended service at Saint Paul's Cathedral in Hankow. It was a bright, sunny day as is usual in October and November, and we were glad we had changed our Spring meeting to this time. The clergy of Hankow and Hanyang took their places in the chancel at eleven a. m. The church was fairly full with 400 women and a few children. Bishop Roots took his text from Exodus 14:15, in which God commanded Moses to tell the children of Israel to go forward. The bishop spoke of the

The Woman's Auxiliary

Forward Movement in the world, especially among women since the Great War. Even in China, women were gradually coming into prominence. In the Church also women had now taken an active part. During the synod of last Spring, an amendment was made to the constitution by allowing parishes to send as delegates either laymen or laywomen. Previously only laymen could attend the synod as representatives of parishes. Bishop Roots emphasized the fact that women having taken their place in the Church, their responsibilities were much greater, and he urged them to go forward.

The Reverend F. H. Lio called the roll of the Auxiliaries, and the delegates came forward with their offering. After service the whole congregation adjourned to the Y. M. C. A. auditorium. Needlework as sent by the different parishes was on sale under the able leadership of Miss Alice M. Clark, and although there were more articles offered this year, they were nearly all sold, amounting to \$91.15. The newly established kindergarten children entertained the audience with two action songs, and the girls from the Yangtse Engineering Works School and Saint Lois School gave a short play about a *Pilgrim to the Kingdom of God*.

The delegates' meeting on the twenty-fifth opened with a Communion Service, when about 100 persons were present. After tiffin at Saint Phebe's School, the delegates assembled at one-thirty in Saint Lois School for the business session. The president, Mrs. A. A. Gilman, opened the meeting with prayer. On the platform were seated our honorary president Mrs. Roots, our guest, Mrs. Soule, the vice-presidents and the secretary. This year there were reports from thirty branches, and from them we gathered that many of them were fully organized with president, secretary and treasurer. They one and all did not wish to continue the use of the mite

boxes. There was an urgent appeal from Hsinti for a Biblewoman, as without one "the women are as lost sheep".

Mrs. Soule, who organized the idea of the United Thank Offering, gave us a few words of encouragement. She also told us how the United Thank Offering, which began with the size of a mustard seed, had now grown into such proportions. Still, counting the number of women in the Church, the offering could be greater and the work that was being done with the money would be greater.

The Juniors reported sending fifty dollars to Shensi and the same amount to Sz-man, leaving a balance of \$84.45 in their treasury. Their annual meeting would be on November sixth.

The Babies Branch held a meeting of the Wuchang parishes in November last year. The offering of Wuchang and Hankow Babies Branches of the last two years amounting to \$31.79 had been given to the School for Blind Girls, which was newly opened in Wuchang.

The treasurer reported a balance of \$87.90. The offering this year, including the needlework sale, was \$878.22, compared with \$758.52 of last year.

The educational secretary said that the year's lessons on Africa were used by twenty-six places in our diocese. They were also sent to the Shanghai and Anking dioceses. There were requests from Kwangsi and Hunan, Peking and Honolulu for our lessons, which were granted. A hundred maps were printed to accompany the first lesson. Mrs. F. D. Hwang proposed that the printed lessons should be sent only to the leaders of the Auxiliaries, and not to each member. The matter would be taken up by the executive committee at the monthly meeting.

Mrs. Fung reported that the Old Ladies Home had been bought and the deeds of the property would be left in the mission safe. The members of the society that would be benefited by

The Woman's Auxiliary

this home were still strong and at work, so the house had been let for two years to the Boone University, and with the rent it could in time be furnished. Mrs. Fung on behalf of the Old Ladies Society thanked the Woman's Auxiliary for financial assistance.

A letter from the Reverend James Tsang, the educational secretary of the China for Christ Movement was read. A sample copy of the new weekly came with it. Mr. Tsang urged each delegate to get a copy weekly—it would

be free of charge. She must read it carefully, read it to some one who cannot do so herself, and finally pass it on.

There was a request from Shasi for \$180 for new pews for their church. But the majority voted one-quarter of our offering to famine relief, to be sent through the Anglican Mission in Peking.

The meeting adjourned at four-thirty by singing the Doxology and prayer.

THE MARCH CONFERENCE

THE March Conference for diocesan officers was held at the Church Missions House on Thursday, the seventeenth. The conference was preceded as usual by the celebration of the Holy Communion. The following diocesan branches were represented: Albany, Bethlehem, Central New York, Connecticut, Kentucky, Long Island, Maryland, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Southern Ohio, Western Massachusetts and Tokyo.

The conferences for this year have been arranged for special groups of officers and this one was for presidents. It differed somewhat from the usual conference. Its purpose was that the committee in the Executive Board of the Woman's Auxiliary appointed for the purpose of suggesting lines of development might obtain from the presidents their opinion as to the future of the Woman's Auxiliary in relation to the Church Service League. All that was sought was a frank expression of opinion by leaders in the Auxiliary, and that this expression might be as full as possible, the diocesan presidents were asked to return to meet the committee in the afternoon of the same day.

The report of the conference can be only a very general statement of the matters discussed. The state of de-

velopment of the Church Service League differed in the various dioceses represented, one or two reported over fifty parish units while other dioceses reported but five or six; in some units the idea of a very loose federation had obtained, in others there was very much more unity; a few officers felt that the Church Service League had not reached the uninterested women, while others felt that the League had had a very real attraction for them; a few felt a danger of decreasing missionary zeal, others that there is more zeal for the Church's Mission than ever before. There was some discussion of the units of the Church Service League which included men and whether it was not the ideal that men and women should work together.

As suggested above it was impossible to arrive at definite conclusions, but it is hoped that those who were at the meeting went away feeling that the Church Service League is a thing over which the Auxiliary could rejoice, also that the Auxiliary is desirous of finding the best way of interesting *all* women in the whole work of the Church as outlined and directed by the departments of the Presiding Bishop and Council, that cooperation is a necessity and that the Church's Mission must stand first in all our efforts.



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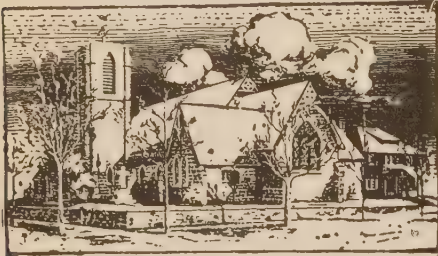
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